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NO. 49

DEEDS vs. CREEDS.

BY HORACE M. RICHARDS.

This is what the angels teach,— "Better by far to work than preach;"
This is what they always say,— Better by far to work than pray.

"Better a kind and loving deed, Than priestly cant or priestly creed;" Better a loaf to a hungry one, Than mumbled prayers or organ's tone.

"Better for cold a good warm fire, Than all the prayers beneath churchspire; Better by far to dry the tear, Than cause its flow through slavish fear."

And this great truth our minds must store. Loying deeds are the open door, Through which God's angels enter in, To purify a soul from sin.

You better thus a soul can draw, Than drive by fear of broken law: And all the bolts of wrathful Jove Will fail to win like deeds of love. PHILADELPHIA, PA.

EXPERIENCES WITH THE SPIRIT ENEMIES OF SPIRITUALISM.

BY J. M. ROBERTS. [CONTINUED.]

At a private sitting with Alfred James on May 29th, the medium had been controlled by five or six spirits who communicated, when "Wild Cat," the Indian guide, announced the presence of the spirit of a man who had been hung some years ago in Philadelphia and that the latter was attended by a Catholic priest or monk. "Wild Cat" asked if I desired him to control the medium. I told him I would be glad if he would do so.

In a few moments this communication was given. "Not a very good way for a man to get from this life into another one, to have his neck stretched." (This was said in a very coarse and unnatural "Excuse my voice. I left under the idea of Christ and being saved by somebody and I have hopes of it yet for I am told so by those who pro-fessed the church. I don't know much about these things. I come back ignorant-ignorant. I was told before I came here that you people don't believe in Christ—that you are doing all you can to upset religion. Very bad. You'll upset yourselves. It is a great power throughout the land. I was helped here by one of the Fathers and he says:
'You see in me a man who has passed to spirit life who has pretty fair conditions considering the way

you are an noness man, we warn you to without a none and we really could not should be so much of our space as the battle once brought on pity you.—we pity you. Remember this. We will would necessitate. The Religio-Philosophical between manifestation means escape us to crush these manifestation.

Journal speaks truly out the settled by news. belief in Christ and shows that our holy religion is true and that all others are false. My name is Arthur Spring." I asked him if he had killed the old ladies for whose murder he was hung. He replied, "Yes, I killed them. This priest who is here now, said I was to make my communication and then leave. I have been under him ever since I

I was satisfied, before there was a word uttered by the medium, while under that control, that this would prove another attempt to deceive me. When the communication commenced the voice was so manifestly a feigned one that I observed it particularly. But before many sentences were uttered the control forgot the role of deception be had come to play and the voice was changed to a natural and unconstrained one. This was undoubtedly a perunconstrained one. This was undoubtedly a personation by a deceiving priestly spirit. The motive that you and your people murdered the children of these mediums?" He answered, in apparently plainer until its close. Thinking to draw the fire of these deceiving spirits more effectually I asked "Wild you did say that." In still greater alarm, he said, these deceiving spirits more effectually I asked "Wild Cat" to allow the priestly companion of this personator of Arthur Spring to control. The following communication was then given.

"Sir: -There are two kinds of truth. The is known truth and the other unknown truth. Why should a man forfeit the known for the unknown Why should he, when he has the spiritual nature satisfied by the Holy Church seek that which he knows not of through a few little occult manifestations that amount to really nothing? That are so thin—so vague—so shadowy that I fear they will prove but a poor anchor for your spiritual

"Why should this poor, weak child called Spiritualism, try to rear its head by the side of a mighty Catholicism which, if it is truly believed in and truly followed through the Saviour and the Virgin, will render you truly happy and you will be one of the redeemed? Mind you, I am a spirit and am speaking to you of that which I know. This perstency of the thing called Spiritualism to contest the sway of Catholicism is very much I ke the story of the old woman who attempted to sweep back the ocean with a broom, for it will surely flow back and overwhelm you at last.

"When you have made people understand as much relative truth as is necessary for their redemption you can never make them better by tearing aside the veil and giving them the absolute

"Now, sir, I have said as much as I wish to say. I communicated with you once before. You then got my name wrong. I will now spell it for you so that you will not make the mistake again. The name is Father Barbelin (spelled). I was located in several parishes about this city (Philadelphia). The last, Third street, below Walnut. It is some two or three years since I passed away. I cannot

If the last communication came from the spirit of the Rev. Felix Barbelin, as I incline to believe it did, it is very evident that the previous spirit was not Arthur Spring; for the latter said the priestly spirit who had brought him there had had the spiritial oversight of him ever since he had been a spirit. Arthur Spring was hung over a quarter of a century ago, while Father Barbelin cannot have been in spirit life more than four or five years. Both spirits, it is true, may have been personating spirits, but I incline to think the latter control was

After that communication closed "Wild Cat" announced the presence of an Egyptian priest who had been long in spirit life. He said he had been attracted to me by what had just taken place. I then received the following communication from

an entirely different control. "I come—and it has cost me a mighty effort to get here, for there was much to contend with. If what this last spirit said—this priest—about the power of his party in spirit life be true, I can assure you that there are bands after bands of spirits of hose who in these modern days are denominated heathens, who will counter-balance all efforts of Catholicism to crush out true Spiritualism. If they say "We are many," so do we say "Our number is legion," and with the light of science and the accession of scientific minds that are being added to our numbers from day to day, we wil marshal our hosts of spirits and pour such a flood of manifestations on the earth that we will back the waves of Catholicism, and its temple with its glittering spires shall tumble with a crash that shall echo throughout the world; and absolute truth rear its head triumphant over all. "Then he who would eat of the fruit of the tree of knowledge shall have it freely. Yes, he shall even pluck the fruit from the tree of life and know

-positively know—the true possibilities of the

"I will only add, I wish you success. Cultivate matter of course, no journal that was opposed Have Mortals the Power to Invoke Spirits? that tree and I and all true spirits will help you. My name was Zeno. I was a priest of Pentapolis. It is now in ruins. [Pentapolis was the name given to five Coptic cities in the Lybian desert.] At a sitting with James A. Bliss on June 17th, M. S, 31, (1878) soon after being entranced "Billy the Bootblack" controlled him but he had hardly done so when he said, "Mr. Roberts, I must go; can't stay." In a moment after he was forcibly driven from the control and an adverse spirit (Ignatius Loyola) addressed me, as follows:

"Perhaps I can suit you better. Yes, I am here o please you. I know you are always so well pleased to see and receive me, that I am glad to "It has been over a year since we had the glori

ous conflict of words." (He referred to our first interview of April 4, M. S. 30, (1877.) "How very bold and courageous you were at that time with your portly and heroic bearing. You thought that with one mighty effort you would be able to over throw the mother church at a single blow. It is true you started out handsomely and with quite an influential army. It is true you gave us quite a battle. It is true that you disclosed secrets which for our future purposes, we would have preferred that you should not have disclosed. We have succeeded, however, in accomplishing the following

1. We have broken the influences that were around this particular individual (the medium) and made him an object of scorn in the world. We have crippled that fang of your spiritual serpent.

2. We have driven from your ranks the moneyed men—another important fact to us.

3. We have crushed out the little serpents that were destined to become more dangerous than the parent serpents. 4. We have crippled you in your business.

5. We have taken from you the opportunity of using the very powerful weapon, the press, and have thus crippled another dangerous fang.

6. We, like the homepathic doctors, think the best cure for a disease is to create another disease like it. Thus we have used one particular instrument with which to beguile those who defended the serpents—another very important fang crippled

7. We now intend, if possible, to separate the serpent—to cut it in halves. Which half you represent we can hardly tell. It may be the half that belongs to us. But let me warn you not to interfere. We intend to monopolize, for the benefit of humanity, all these manifestations. We intend to separate your serpent and break its influence and utterly crush it. The smaller serpents are readily crushed. We do not fear them. In fact, paration of the same, hardly deem it proper, since

you are an honest man, we warn you to withdraw hearing to the other, and we really could not afford here until we fully accomplish our work at this point. There will be no use in your attempting to oppose us, for you cannot.

"Our ultimate object is to restore the supremacy of the Papacy and to again hold the temporal power that has been wrested from us by heretical hands. We begin by clushing out what you call truth, but what I call malignant and accursed heresy. I am done. Heed what I have told you."

I here asked him to remain in control a moment as I had a question to ask of him. He replied, "i am not here to be questioned." I then said, "What want is an explanation of one thing that you have said. It is this: What did you mean wher you said 'We have crushed the little serpents that were destined to become more dangerous than the parent serpents?' Do you want me to understand Then strike that out-strike that out.'

I then told him it was needless for him to com and tell me things that I already knew, and that was that the two last children of the medium, if not the first, were the murdered victims of the Jesuit power, who had sought the destruction of those pabes, in their purpose to arrest the spread of the great truths of Spiritualism. He seemed overwhelmed with confusion, at the blunder he had made, and left the medium.

He was succeeded in the control by the Irish

guide of the medium, Patrick McCarty, who, although a devout Catholic when he was in earth life, through the influence of the band of guides with Mr. Bliss, had been enabled, in spirit life, to break the yoke that the Catholic power had placed upon his neck. Patrick, thinking I would be alarmed and discouraged at the anger and threats of Loyola, urged me to pay no heed to those threats, and said that it was very little that Mr. Loyola (as he called him) and his crew had to boast of. Patrick assured me that it was owing to the formidable and successful opposition, that he and they and Mrs. Bliss, the spirit guides of the latter and their mortal helpers that compelled him (Loyola), from time to time, to take control of the medium and repeat his threats and gostering. I did not need any encouragement of that kind to hold me to the work I had taken in hand, which was to break the dark and ruinous power that bigoted spirits were exerting over the sensitive spiritual media of

I had fully realized that it was no vain boast that Loyola had made, but that all he claimed to have done had been fully accomplished and in the manner he claimed to have accomplished it. Knowing what had been accomplished through his fell influence and power, I could not but feel that prudence required that I should heed his declared intention of bringing about the separation of the mediums.

Can any one doubt, who is at all acquainted with he Jesuit persecutors of Mr. and Mrs. Bliss, and he incidents connected with the extraordinary trial of those mediums, the statement of Loyola that that that was the result of his malign influence and that of the spirit power of which he was the head and representative. Whether he did or did not ripple me in my business, I do not know: I only know that during the preceding year I met with eavy business losses that caused me the greatest

anxiety and trouble. His reference to having used "one particular intrument with which to beguile those who defended the serpents," has reference to the fact that the Jesuits employed a young man of considerable medi-umistic power, named William S. Roberts, to aid them in creating popular prejudice against Mr. and Mrs. Bliss and the cause of Spiritualism, and to falsely testify against the former at their trial. This young man is one of the worst victims of Catholic obsession I have ever known, and is thus rendered mediumistic nuisance to himself and the cause of Spiritualism.

The boast of Loyola when he said, "We have taken from you the opportunity of using that very powerful weapon, the press," is not the least significant advantage which he and his followers had gained over me. This was most true. Although John C. Bundy was shamefully misrepresenting and villifying me through his paper, the Journal from week to week, he had not the decency or fairness to allow me to reply one word to his assaults. The Banner of Light had, it is true, prior to the attack of the Jesuits on Mr. and Mrs. Bliss, published a few articles on general spiritual subjects increase—the lectures taking a deeper and broader which I had written; but refused to allow range for the last three months, than during the me to reply to the attacks of Bundy on myself, or to permit any statement to be made through its columns defending the assailed mediums. As a field

openly to Spiritualism would allow me to say a word in their columns, and therefore Loyola was right in claiming that "the opportunity of using the

press had been denied to me."

We request the conductors of the Banner of Light to note the claim of this Jesuit spirit, that he and his followers had influenced them to close their columns against me in my defence of the martyred mediums and the cause of Spiritualism. It is the infatuated impression of the mediumistic editor of that paper, that he is controled by a band of spirits who are friendly to the cause of Spiritualism, which has controlled him in an editorial course, that has served the spiritual and mortal enemies of Spiritalism as nothing else could. We have been most reluctant to make these facts public, on account of the delicacy of our position, as a spiritual journalist, and the liability that our purpose in publishing them might be misunderstood. But the time has come when our duty to the public will not allow us to remain longer silent. I have made a personal appeal to the editor of the Banner to help me repel the recent attack of the R.-P. Journal on Spiritualism, through the Terre Haute mediums, and have followed up that appeal by a public call on the proprietors of that paper to give some evidence of a purpose to uphold Spiritualism against its active and deadly foes. We have been answered by the same evasive and pusillanimous dodges that characterized their course in relation to Bundy's attacks upon Mr. and Mrs. Bliss and myself. At that time I fully informed Messrs. Colby and Rich of the real nature of that infamous attempt to injure the cause of Spiritualism. What was their response? Here it is. In the Banner of Light, of Sept. 22d, 1877, just one month after the Times, of Philadelphia, had come out with its long prepared expose, was the following editorial:

"We referred to the fact, in a recent issue, that certain adverse statements had been made by the *Times* of Philadelphia, as to the Bliss media of that city, and stated that we should, for the time, withhold judgment in the premises. At the present hour we feel that we cannot justly do more than to continue in such suspension of opinion, since the case is now on the docket of a court of law, and both the Blisses on the one side, and their accusers on the other, are placed under bonds to answer in a sort of cross suit, the result of which will be watched for with great interest.

We have received a voluminous account of the case from the pen of Gen. Roberts (myself), but while thanking our kind correspondent for the prewe do not fear at all, and so proceed with our each party has sued the other, to print a statement drawn up by the counsel on one side. Newspaper "We would again say to you that, knowing that | etiquette would naturally demand of us to grant a The merits of this ca

> That was the evasive twaddle with which the proprietors of the Banner of Light sought to quiet their consciences and divert the attention of their their consciences and divert the attention of their readers from their cowardly and skulking course in the case of Mr. and Mrs. Bliss. Who stood at the editor's elbow when he was penning that humiliating editorial? Brother Colby, who claims to b uided and directed in his editorial course by what he calls "My spirit friends" complacently thought, at the time, that he was influenced by those who were his friends in spirit life, to stand supinely by and see two of the best and most reliable mediums, either then or now, in the field, crushed beneath the heel of the Jesuit power. In view of that boastful communication of the nead and front of the Jesuit power, there cannot be a doubt that Lovola did, as he claims to have done, control the editorial course of Brother Colby in that affair as perfectly as he controlled the editorial course of Col Bundy. Mark the fact, that Mr. and Mrs. Bliss were twice tried under the indictment gainst them, and were at the second trial triumphantly acquitted in spite of the most iniquitous proceedings that were ever resorted to to force the conviction of innocent persons. And yet, five months after that grand victory for truth, the Banner of Light was still silent in regard to that monstrous outrage, and the spirit of Ignatius Loyola was jeeringly boasting of his influence over the editor of the Banner that held him in his Jesuitical thraldom. Indeed th: Banner of Light has never made

and the mediums had to remain undefended so far as that paper is concerned.

It will be seen that the plea put forth in that instance was that the case was in the courts and therefore ournalistic etiquette forbade their giving a hearing to the assailed mediums. The proprietors of the Banner knew, at the time that editorial was written, that the R.-P. Journal had had its columns for the whole month previous filled with statements to the prejudice of the mediums for whom I vaiuly sought hearing; they knew that during the same time the Jesuit organ in Philadelphia, The Times, had teemed with slanderous accusations against them; and that the hostile press everywhere were gloating over the murderous onslaught, yet, under the hol-low pretense of Journalistic etiquette, they turned their back against all appeals for a hearing

its readers acquainted with the facts of that affair,

Now the same vile foes of truth assail Mrs. Stewart and Miss Morgan and their noble and disinterested defenders, Messrs. Pence, Hook and Conner, and they like Mr. and Mrs. Bliss and myself are denied a hearing. Who can doubt that the same Jesuitical Spirit influences prompted the repetition of the dishonorable conduct of which I, two years ago, complained. The Terre Haute case, gentle men is not in the courts, and there is no journalistic excuse for your treatment of the Terre. Haute defenders of Spiritualism. Your conduct can be ac counted for on no other reasonable hypothesis than that the selfishness that has taken possession of Messrs. Colby and Rich has rendered them the helpless victims of the spirit enemies of Spiritualism, at the head of whom, at this moment, is that terrible human monster, Torquemada, the founder of

the Institution of the Inquisition.

Gentlemen of the Banner of Light, whether you heed this warning or not, I tell you, you are under the control of the spirit enemies of Spiritualism, and there you will remain, to your utter ruin, un less you assert your manhood, and allow justice, truth and right to take the place of the injustice, evasion and wrong that has marked your course since the great struggle for supremacy between the powers of light and the powers of darkness in spirit life began on the 5th of December, 1874, in the bigoted attack of so-called Christians, on Mr. and Mrs. Holmes, and the terrible betrayal of Robert Dale Owen

"Awake! Arise! Or be forever fallen."

Spiritualism In Rochester, N. Y. ROCHESTER, N. Y., Oct. 7, 1879.

To the Editor of Mind and Matter. There is increased interest in the subject Spiritualism in Rochester. Mrs. Nettie Pease Fox has spoken here regularly for over a year, and the audiences are increasing. All listen to her discourses with absorbing interest. Her discourses are varied and interesting, alike to the recent investigator, and to those who have been long students of the spiritual philosophy. Her inspiration seems to increase—the lectures taking a deeper and broader among the first of the inspirational speaker in the

Los Angelos, Cal., Sept. 26, 1879. FRIEND ROBERTS:

I wrote you a short article the other day, leaving what I now have to tell till less brain weary than then. I have been in this city over two weeks and have learned some things which I think will interest your readers. I am staying with a friend from Michigan who has a neice with her, who is a musical medium. She is about sixteen years of age, and the first time she ever sat down to a piano she played for five hours with only short intermissions between tunes. I am not a judge of music, but I can readily tell the difference between her playing vhen under influence and when she sits down and tries to pick out tunes in her normal condition.

But I am more interested in a form of medium-ship that I have never met before—that of clairvoyance by looking into what is called a mirror. I did not examine to see what this particular mirror was made of, but it is round, concave, about the size of an ordinary plate, painted black, and has a polished surface. I think the back is tin with a sort of handle upon which it rests, standing upon edge and tipped back a little from the perpendicular. I am told that a cup of coffe, or any dark surface can be used by the medium with similar re-

sults; but I will speak of only what I tested.

I went to the house—took with me the photographs of three ladies and three gentlemen. The medium is a native Indian woman of very pleasant countenance, who cannot speak a word of English-Her husband is a Canadian. He seems to be a good developing medium but cannot see himself. He says he can summon any one, living or dead, and they will appear in the mirror. -I asked for J. Winchester. The lady looked in the mirror and told her husband some one had come. I placed the three photographs before her—brother Winhester's the farthest from her—and she readily picked him out as the one she saw in the mirror; out what puzzled me was, when she looked again she said they were all three there.

I then called for Paulina Wright Davis. She indicated that some one had come. I placed the three photographs of ladies before her; but before she could identify it the face disappeared; she said the mirror turned white and then black, leaving nothing visible. I felt the sphere of opposing spirits and said: "Be quiet and wait." Presently she eeing the surroundings of Mrs. Davis' home, in the meantime Mr. Moulton, her husband, repeated positively the wish that Mrs. Davis should appear. think he did this some three times, while we were waiting. At last Mrs. M. said she had come. This time I had placed the photograph nearest to her. She selected it without hesitation and told her husband that it was not the one who came first. I then tried again with another, calling for the original of the photograph and with the same result—the lady putting her finger on the photograph of the one called for, as the one she saw in the mirror, and without the least hesitation.

and (Mr. Moulton interpreting) said that Christ ppeared; that his head was all covered with stars, nd that when leaving he ascended directly upward while others passed out sideways. This was a form they were accustomed to seeing. I then asked for the spirit appearing at Terre Haute as the Nazarine and she said the one who came was not the one she saw before, but that there were little stars upon his head much smaller than those on the head of the other. I then asked for the one who comes to the circle near Riverside and controls Day Noble, and she said the same one came who came when the Terre Haute Christ was called for.

I then asked, "Are you Christ?" The reply was, 'No." "Why do you claim to be he?" he is so much called for I come to satisfy that He said-he knew Jesus when on earth. (It seems the medium hears also but cannot understand only as they speak the Spanish language, but get some information through signs). They told me that the one coming there who claimed to be Christ said that he controlled no medium. Another time the guide of Miss Leys was called for, and the one who came said that he had been a Scotch Presbyterian minister. Then Ignatius Loyola was called for and the medium said it was not the one who came when Miss Leys' guide was called for, but that he was one of her guides, but not the principal one and that he was not a Catholic now. Next the one who controls Mr. Bliss and calls himself Loyola, was called for; and a different one came who said that he was a Catholic priest and that he went around doing all he could o break up circles. Then the two stood face to face and talked together, and the last named prom-

sed he would personate Loyola no more. Another day I called for the three leading spirits of the "Ancient Band" and two women and one man came. Then I asked for Heloise and she said t was the same as one of the two women. I then called for the wife of the high priest and she said the one who came was not the other of the two women. "How is this?" I said; "there were but two women in the band."

This was evaded by claiming that another had been added since. One or two more questions were asked and with the answer, "I do not know anything about it," she disappeared and I could get nothing more in that direction. called for my son and there was a decided mistake as to his whereabouts at the time as I have since ascertained, but not as to where he would like to I know him well enough to know that he would very much enjoy such surroundings as were described; but Mr. Moulton relates an instance where a son and mother were restored to each other by calling for the son to ascertain if he was living r dead.

Now, I do not pretend to understand all of this but I am satisfied that the people are honest. They ask nothing for their sittings, never have done so though they devote considerable time to the satisfy ing of the many who visit them. The lady seems as intelligent as any of the Anglo-Saxon race would be who were notably bright but had not had the advantages of an education. Their home is as tidy as that of ordinary farmers, and with their family, one or two members of which are grown daughters are citizens of which no community need be ashamed. They live just out of the city on a farm (or ranche, as the people here call it) of their own that is counted worth some thirty thousand dollars so they do not need to make money by mediumship even if they had the disposition to do so.

Mr. Moulton has developed quite a number to see in the way his wife does and is making some inroads on the Catholic Church here in the way of adherents, though I believe that the Church holds on to its members af en they cease to hold on to it; that is, unless some open opposition provokes excommunication. There has been a great change in both Catholic and Protestant churches in this respect, and people may believe what they please, if they will only stay in the fold and will not say too much about what they think.

There are a great many Spiritualists in this city, but no organization. A friend of mine has a sister here who is a Catholic. He took a copy of the Number of MIND AND MATTER containing my article, "Who Backs Comstock?" to her. She read it, was much interested, and showed it to the priest and he simply laughed, which is just what she did when told that some think Miss Leys is under Catholic influence. I would state also, that Miss Leys, for the most part of the time, while here, has boarded with this same Catholic lady.

The reader will remember that in a previous article I stated that a Scotch Catholic priest had been seen near Miss Leys by clairvoyants who said that the question was, was he there as her control, or for the purpose of injuring her by creating a false

impression? The same may be said of her being in Do not people in this world learn through disap-

enemy is in dally communication with leading offi-

the right place.
Yours for more light,

LOIS WAISBROOKER. THE RELIGION OF THE SPIRITUALIST.

AN INSPIRATIONAL ADDRESS BY MRS. NELLIE J T. BRIGHAM, BEFORE THE FIRST SO-CIETY OF SPIRITUALISTS, NEW YORK, SUNDAY MORNING,

SEPTEMBER 21, 1879.

[Reported for Mind and Matter.] Mrs. Brigham, after her two months' vacation, i again at her accustomed place on the Sabbath. She looks to be in good health and spirits and she spoke this morning with her accustomed force and chasteness. Her many friends gave her a warm reception, and well they might for she has that about her manner and expression that says in looks which are mightier than words, "I wish you well."

We report in part as follows: Question. "Is the religion of the Spiritualist as mighty to save the drunkard from his drunkenness the sensualist from his sensuality, and the dishonest man from his dishonesty, as the religion of Jesus Christ?"

Is the religion of the Spiritualist as mighty to save as the religion of Jesus Christ? Suppose we began to describe scenery that showed me she was at first take the religion of Jesus Christ; not just as Jesus gave it himself, but as orthodoxy has sometimes revealed it and as it has been most commonly accepted, and then we ask the question what it can do to save the fallen? and then we will ask on the spiritual side, what Spiritualism really teaches? Having answered these questions we will leave you to form your own conclusion as seem best to you. That would be the best and fairest way to proceed it seems to us.

Orthodoxy teaches that man, however much he may sin, however ignorant he may be, however much he may be stained with vice; however immoral he may be here, down to the last breath in reward for what he las done, yet he is sure to be saved. We are told by Orthodoxy that Jesus died for such people. And actually, when you sum the whole matter up, it is that they may escape that which they richly deserve to receive. That for all the vices committed there is no shadow of pain left; that by one moment's repentance, before final dissolution, they are saved. That is the Orthodox teaching. That they do not owe anything; that the debt has been paid for them; that all they have to do is to say, "I repent, I believe," and there is nothing more for the could be do. there is there is nothing more for the soul to do; there is no pain for it to suffer. That, says one teacher, is the religion of Jesus Christ. It goes to the drunkard and says, "Though you may have gone down o the lowest of the low, yet you may be saved at he last moment, though your humanity may have brunk until there is scarcely enough man about you to be sure you are man or beast,"—we beg paron of the beast for mentioning him in this connec tion—"and yet for all that if you only believe it is all right—that you with all your terrible blemishes ere will escape and your soul, with one single ound, will enter heaven in safety because the debt has been paid for you." So we may say to those who have sinned in different ways, who have gone down nto this great surging sea of selfishness, "Do you believe? "Yes." "Then it is well with you-"Do you there is no more suffering for you; you will enter

eaven: vou are saved." But what of the dishonest man? If you will tudy the record of defaulters; of men who have been dishonest in money matters, you will find within the circle of so-called Orthodoxy, a good many, so many that we would not like to give their number to you, if we could. Now does it not show, if their faith is what they claim it to be, that they can sin and repent at the very last instant and all will be well with them. If they can only escape detection and punishment here they leave all matters of duty to another sphere.

We know that Jesus taught men to do the will

of the Father. We know that Jesus said, "Upon the Day of Judgment, when the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory; and before Him shall be gathered all nations; and He shall separate them one from another, as a shepherd divideth his sheep from his goats; and He shall set the sheep on His right hand but the goats on the left." Those who had done evil were those who were to suffer; those who had done good deeds would rise in their beautiful ascension with those who were to be happy. He did not say that believing did this work for them. It was what they had done, or had not done, that decided their condition in the spirit land. But you know they ave said, "man can go through moral and spiritual bankruptcy, and preserve the soul at last. This teaching has lived and endured, but the world needs something better. We do not mean that it needs something better than the religion of Jesus Christ, but something better than the so-called Orthodoxy of it.

The real religion of Christ is the religion of eeds; it is what you do that places you upon the ight hand; it is what you do that opens to you the Kingdom of Heaven. Take the story of the Good Samaritan; take the story of one who sowed the good seed. That is what we believe is the religion of Jesus Christ; it is the strong, genuine, true religion which blossoms into noble effort, into manood and womanhood.

Now, what does Spiritualism teach? Spiritualism teaches men that results most naturally follow cause; that the justice of God has within it no flaw and no imperfection; that for a wrong done the great Infinite Judge says, "for so much of evil so much of pain; for so much of good so much of happiness; there is no compromise; no sweeping aside; for his laws are just." A man who believes these laws and their results can be swept away, believes in the injustice of his God, the imperfection of the One whose nature is infinitely perfect. Spiritualism says to man, then, "where you have done evil, if you have done it ignorantly, there is a certain punishment; but it is not given in vengeance; it is not given through God's anger; but it s given because His law is right and through your punishment you are educated; you are uplifted by everything that you suffer. But if you do a wrong with your eyes open; a wrong in the light of your understanding, such as it is, then that pain strikes deep into the soul.

The Bible tells you that "He that knoweth his Master's will and doeth it not, shall be beaten with many stripes; but he that knew not and did com-

this Catholic town and staying so long with a mem-ber of that church. She is talented, magnetic and should be so. Spiritualism says that if a man bepositive in her views. Has Miss Leys been sent come a drunkard, going down this hill of immoralinto the camp of superstition by a higher power as a disintegrating element, or is she there as a capties are dull and deadened, one by one, and all that tive? It were not wise to decide this question (so seems worst in the man's nature comes out. When t seems to me) in its present state of development. you seek for the source of crime you will find it. However it is a difficult task to hold one's own there; a figure horrit and hideous to view. You in an enemy's tent when, as in this case, that ask its name and you will be told "drunkenness." In Spiritualism there is no bridging over the cers of the camp. I will confess that I am not dark chasm; you must climb up yourself; you canstrong enough for such a work, and if obliged to not be lifted up by some one else; you must climb; eat food year in and year out that had been prepared by one who rose in time to spend the first until you deserve it. Do it by making yourself hour of each day in the church with the priest, I positive against all the evil influences of the times; think I should sicken and die. Still Miss Leys do it by prayer; do it by keeping your body pure; may be one of the few who can do this, and be strong enough to turn the magnetic currents against God's truth, however one may label it with one the enemy. I hope that she is, and if so she is in name or another; notwithstanding that, all truth is God's truth.

LIFE'S MISTY MORNING.

INSPIRATIONAL, BY MRS. BRIGHAM.

We have stood in the early morning, And seen the vale of mist Robing the hills and vallies, By yesterday's sunbeams kissed

We have seen the morning sleeping, Underneath this vale of gloom, And seen the heavenliest sunshine, Bring a day of perfect bloom.

So we see your life enclouded. In the misty morning hour; Cold and dull the landscape seemeth, Dark with many a dismal shower

But we know, oh, friend and brother, There's a day that shines for all Past this earthly misty morning, Where the loving angels call.

You are waiting here and watching, 'Till the morning finds its close, Till the day, grown bright and golden, To your spirit brings repose.

And your watching here and waiting Shall not always be in vain; For there is a radiant promise, Past your toiling and your pain.

Unanswerable Vindication of Mrs. Stewart.

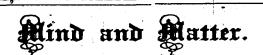
Editor of Mind and Matter.—Allow me, through the columns of your paper, to add my testimony to the genuineness of Mrs. Anna Stewart and Miss Laura Morgan's mediumship. I have been to Terre Haute three times, within the last five years, to witness the manifestations occurring through the mediumship of Mrs. Stewart. The first time I night I received proof positive that our loved ones do return and assume for a time a material body, so that their friends in earth life may recognize them. Could Mrs. Stewart personate a man, a talking of matters that she could by no possibility have known anything about? And supposing she should dress in male attire to personate my friend, will the would be exposers explain how she could dematerialize at my feet, as the spirit form did, that I was conversing with? I was there several days, the first time I went, and saw enough to convince me beyond the possibility of a doubt, that she was a genuine medium for materializing. Had not been positive as to this matter, I should not have gone the second and third time to spend my money on tricksters. My last visit there was since he expose of Dr. Kayner, as published in the R .-P. Journal. I was very much surprised to see that statement, and said to myself, is it possible that I cannot believe the evidence of my own senses? Could it be possible that I was psychologized to believe all the manifestations a truth, when in reality they are but a chimera of the brain? No, I determined to test the matter again. and on Friday, September 26th, I arrived in Terre Haute, with a determination to be as critical as possible. The first night we did not get much. owing to the illness of the medium. One or two forms came out, but the light was too dim to see them plainly. The next evening there was no circle, but the Tuesday evening following, there was a good seance. There were ten forms came out in all, and all were recognized by different parties present. Tuesday afternoon, in company with a riend, a lady resident of Terre Haute, I visited a large conservatory and selected a choice boquet of flowers, as I had been told that the spirits sometimes dematerialized flowers that were given to them. Among the spirits that came that evening, was a gentleman whose face once seen would be remembered. I recognized him as soon as the cabinet doors opened. He stepped out of the cabinet, and reaching out his hand I walked up to him, when he called me by the old familiar name that he had called me for years. I presented the flowers with the request that he would dematerialize them in my presence. He said, "they are very beautiful, I will take them with me," and standing so close to him that my garments touched him, he dematerialized the flowers, while they lay in his hand in plain sight. One by one they seemed to fade away until the hand that held them was empty. The next morning I had a private seance: there was only myself and Mr. Conner present; the latter managed the light and music box. On entering the seance room, I examined the room and cabinet, to be sure there was no accessories in the shape of clothing, or people to aid the medium in the manifestations, and I am sure there was nothing in the room nor cabinet that could be used for that purpose. Several friends came one after another, the light being good enough to distinguish their features and clothing. My mother came out and sat down in a chair by my side and talked with me for ten minutes. A little girl came and, taking me by the hand, led me around the room and up on to the platform, and opening the doors of the cabinet where the medium sat entranced. I could see her very plainly. The spirit said, "I must go," and she dematerialized in plain sight of myself and Mr. Conner. Now, Mr. Editor, can I believe the evidence of three of the most important senses I possess—seeing, hearing, and feeling? If not, pray ell me what we have to rely upon? The next one that came was my friend that I gave the flowers to the night before. He came out of the cabinet to where I was sitting in the room, and showed me the identical flowers he had taken away with him the evening before. They were as fresh as when I gave them to him. We conversed a few moments when he retired to the cabinet and the seance closed. Mrs. Stewart came out of the cabinet, the gas was turned on full, and she requested me to examine the cabinet, room and her person. I did so. She removed every article of clothing that I might see she had nothing to make up the bearded man that ten minutes before had disappeared in that plain board box. I examined the cabinet and everything in that room, the doors leading from the room all being fastened when the seance commenced; and I could find nothing on the medium or in the cabinet to make up the different spirits that had come to me that morning. I was there

the good work of defending the persecuted medi-

ums, and may God bless you. MRS. JAMES CLARK, Utica, Oct. 7, 1879.

ten days this last time, and I have given you but a

brief outline of what I saw while there. Go on in



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A. ROBERTS PUBLISHEE AND EDITOR

the controlling spirits.

For rates of Advertising and Terms of Sub-

Mind and Matter Free Circle.

NE will on Monday afternoon next at 3 o'clock, e a free public circle at this office, which will continued weekly on Monday afternoons at the ome hour until further notice, at which Alfred mes will sit as the medium. A portion of the ne will be given to the answering of questions

Dr. J. V. Mansfield's Offer.

61 W. 42d Street. NEW YORK, Oct. 4, 1879.

DEAR BROTHER ROBERTS: You may say to all that will send you a new abscription for \$3 they may send with it a sealed ter and "I will write to it free of charge." This offer may stand open' from October 4, for four months, ending February 4, 1880. All letters to be sent to you and forwarded to me and returned to you after written to. Each letter must be acceptable with four three-cent postage, stamps to companied with four three-cent postage stamps to pay postage on said communications to those for whom they are written. Respectfully,

J. V. MANSFIELD.

Instructions to those who desire answers to sealed letters.-In writing to the departed, the Spirit should be always addressed by full name and the relation they bear the writer, or one soliciting the response. Seal your letters properly but not stitch them, as it defaces the writing matter. The letters to secure attention must be written in the English language.

The Approaching Crisis.

In the November number of the Atlantic Monthly is a remarkable article by that learned and thoughtful writer, Prof. Goldwin Smith, entitled "The prospect of a moral interregnum." He points out hat a crisis in the world of thought is close at hand, which will probably bring with it a political and social crisis. Taking a rapid survey of the history of civilization he shows that a collapse of religious belief has always been followed by a sort of moral interregnum; and he goes on to say that "no one who has watched the progress of discussion and the indications of opinion in literature and in social

recourse can doubt that, in the minds of those se views are likely to become—and in an age when all thought is rapidly popularized, soon to be come-the views of society at large, belief in Christianity as a revealed and supernatural religion has given way." The mortal blow, he considers, has been given by criticism in disproving or rendering uncertain, the authenticity of the historical books

of our New Testament. The article is written in almost a despairing tone. In regard to the immortality of the soul, for instance, all that Prof. Smith ventures to say is that the question for the present remains open, and attention must not be refused to such a phenomenon as the existence in us of a sense of moral responsibility extending beyond this life and the opinions of our fellow-men. But this, he takes care to repeat, "is a very different thing from any animistic fancies about disembodied spirits and ghosts." Of course the writer, having never investigated the phenomena of Spiritualism, does not see what we see, that the Almighty Father has not deserted his children, and that our extremity now, as ever beave civilization itself; but le

no man despair.

In the first place, we have the solid result o science that from the first traces of the existence of man on the earth, hundreds of thousands of years ago, to the present time, continuity, progress and evolution are the keys to the history of the human

race.
In the second place, the phenomena of Modern Spiritualism, soon to be generally accepted by maukind, have not only furnished a logical demonstraion of the immortality of the soul, but have also id the foundations for the edification of the indi-

dual in morality.

The crisis is, indeed, serious and it is imminent, it the coming revolution will usher in a new era human progress, and the millennium of which e Hebrew poets dreamed, shall yet be an accomished fact. We Spiritualists have solid reasons looking for new heavens and a new earth herein dwelleth righteousness; but in the mean-ne we shall all of us have need of help from on high to carry us through the trials which spirits have predicted for the world in the next few years. The real war between Ormuzd and Ahriman, between Light and darkness, is going on in heaven, but the unconquered Sun will yet arise, as he has ever done, victorious over hell and the grave.

Mr. Wm. Denton takes a Hand, And a Losing Hand He Will Find it. .

In the last issue of the Jesuit organ, Col. Bundy publishes a letter from Mr. Wm. Denton, the Prince of sensational lecturers. This pseudo professor fearing he would be entirely deprived of the puffing which Col. Bundy has so lavishly bestowed upon him, for his obsequious subserviency to his treacherous' purposes, after nearly a months' evasion of his obligations to his dictator, comes to his rescue with the following fulsomes, bosh and gush. Addressing Bundy he says:

will cannot express to you the satisfaction with which I read through your thorough exposure of the infamous villains, who have been carrying on their all but infernal traffic at Terre Haute. In exposing them, you are doing a great service to Spiritualism and every genuine medium; and though ignorant and fanatical Spiritualists may hate you for it, they will yet bless you for your manly efforts to rid our cause of the blood-suckers, who have been draining over its very life. The intelligent and the good are away its very life. The intelligent and the good are with you; you need not let the rest disturb you. Yours for the right and true only, come what will, WILLIAM DENTON. Wellesley, Mass., Oct. 13, 1879.

We commend to Mr. William Denton the following ethical injunctions attributed to the Nazarene (Matthew VII, 1, 2, 3, 4, and 5.)

"Jedge not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother. Let me pull out the mote out thine eye; and behold a beam is in thine own :? Thou hypocrite, first cast the beam out of,

ne own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." Whether that inculcation comes to us from Jesus or from Matthew or from whom it may, it certainly does afford a most natural criterion by which to test the honesty and good faith of the time-serving Pharisees of this age, as it did to test the Pharisees and Hypocrites of old. We question very much whether two men could be found to so completely fill the measure meted by Col. Bundy and Wm. Denton to Mrs. Stewart, Miss Morgan and Messis. Pence, Hook and Couner, as themselves. With no other cause for their conduct than their own natural depravity of heart, they call those faithful and time-tried upholders of Spiritualism and helpers of the spirit world, "infamous villains." "With what measure you meet it shall be measured to you again." Take, then, what is justly your due. You say of those faithful servants of truth, "who have been carrying on their all but infernal traffic, at Torre Haute." Take in return for this harsh judgment the measure you have meted to the unofiending objects of your hatred. Who are those you adjudge ignorant and fanatical Spiritualists? Nan e them, and as ye have measured to them be it fully meted unto you. Who are the "blood-suckers who have been drawing away its (Spiritualism's) very life?" With what judgment ye judge ye shall be judged. By your own judgment ye are the bloodsucking destroyers of the life of Spiritualism Whom do you adjudge the intelligent and good? Of such are you who judge of their worth.
Wm. Denton, you who adjudge others to be

"infamous villains," and those who are carrying on what you judge to be your own occupation "an infernal traffic," are properly adjudged accordingly. Could anything be more selfish and corrupt than Mr. Denton's pandering to the views of Col. Buildy that pelf may flow into his coffers? There may be a traffic that is nearer to the infernal than that we hardly think so. Col. Bundy, with Wm. Emmette Coleman on one side of you and Wm. Denton on the other, the figure you are cutting is pitiable. Can you not raise a corporal's guard of such egotists?

As We Feared.

We noticed the fact, in our last number, that Col. Bundy had made a most Jesuitical proposition to Mr. Samuel Watson and Dr. Allen Pence, which was intended to place both those prominent and influential Spiritualists in a false light before the public. We quoted enough of that so-called proposition to make evident its hypocritical, dishones and disgraceful character.

As will be seen by the letter of Dr. Pence to Col. Bundy, which we publish to-day, that sensible, straight-forward defender of Spiritualism spurned the insult that was given him, and refused with scorn to become Col. Bundy's tool to further outrage the rights and feelings of Laura Morgan and her parents.
Not so, Mr. Watson. With an infatuation that

seems almost incredible, the latter gentleman gulped down the bait with which the Jesuit Bundy went fishing for him, and there he hangs upon the hook of that will angler after Spiritualist gudgeons. In replying to Col. Bundy's lure, Mr. Watson "Your 'advance proof' of editorial was received this evening and read with interest. Tour proposition is both fair and liberal;" and in a postscript he says:

"If you are disposed, you are at liberty to publish "If you are disposed, you are at liberty to publish this letter. I hope they will accept a proposition that will give you an opportunity to fully test the matter of the genumeness of the materialization. If they do not the sentences of the materialization. If they do not the then I shall feel they are published to the they accept and fail. I will join you in detecting fraud, if it can be found out by any process that we can legitimately make in our investigations."

Mr. Watson, I fear you are so badly hooked that you will be maimed for life, even if you escape imnediate destruction. Mrs. Stewart and Laura Morgan are continuing to give their seances, and your surrender to Col. Bundy is so abject as to leave no hope for your escape. You are in the enemies fish basket, and a badly mangled fish you

But let us see what kind of a proposition Mr. Watson considers "both fair and liberal." That proposition, from beginning to end, was a most heartless and insulting insignation that Miss Morgan was a mediumistic trickster, through whom no spirit materializations had ever taken place while inder such positive test conditions as Mr. Watson had publicly testified, he had been the witness of, and speaking of that testimony, as follows: will impose the same conditions as Brother Watson supposed he witnessed, furnishing our own lock, and taking precautions against aid being offered by onfederates." And to that gratuitous insult Mr. Watson had no word of objection. Bundy knew his man better than we did, and knew he could insult him with impunity. We could not have be-lieved it of Mr. Watson, but for his toleration of this indignity.
In closing his so-called proposition, Col. Bundy

savs: "If a full-form materialized spirit does appear, no one will rejoice more than we shall, and we shall think the money well spent. For, while such a manifestation will not disprove or mitigate the criminality of the frauds there practiced, it will solve the mooted question as to whether there are genuine form manifestations in the presence of Laura Morgan."

And that is what Mr. Watson calls "both a fair and liberal proposition." To say we are amazed at Mr. Watson's estimate of that vile and outrageous suggestion, but feebly expresses our sentiment in the premises. We had given Mr. Watson credit for some little independence and back-bone, but we must dismiss that opinion of his character. Mr. Watson, would you, as a father and man of honor, ask Mr. and Mrs. fore in history, is God's opportunity. It is true | Stewart and their daughter, however humble they that there is serious danger both for the church and may be in your estimation, to submit to such a state, and that nothing but a new revelation from degradation as that? If you answer yes, beyond

That Dodge will not Serve the Jesuit Slanderer.

With that penchant for filth and nastiness that seems to be the natural enjoyment of Col. John C. Bundy, that journalistic abortion and monstrosity spreads before his readers two whole pages of as disgusting scandal as ever shocked the moral sense of virtuous people. This editorial outrage he designates "The true inwardness of a filthy concern, never before published, and now exposed only in the interest of truth and decency, by a special agent of the Religio-Philosophical Journal. We stop not to inquire whether this corrupt journalistic venture is true or false as that is a question that does not concern us as the editor of a Spiritual journal or as a member of society. We merely notice this nasty affair to show that it is one with which the cause that Col. Bundy pretends falsely to represent is in no way related, and that the objects of the editor of the Journal in publishing it are inconsistent with the teachings of Spiritualism or the good of society.

What are those objects, as they are made apparent on the face of this abominable transaction? The most prominent is the manifest purpose to conceal and keep out of sight some terrible skeleton in the closet of the editor of the Journal. There are some men who are naturally so corrupt that their consciences will not let them rest. Such men are incapable of changing their natures and to escape the torments of their own souls know of no other way to do so, but to seek to make it appear that there is some one blacker than themselves in immorality and corruption. Such is manifestly the case in this instance. The person selected by Col. Bundy to serve him as his "scape-goat" is the venerable and fearless editor of the Truth Seeker, now undergoing a most unjust and cruel punishment in the Albany prison. Mr. Bennett had the manly independence to denounce and expose the moral rottenness that pervades the so-called Christian churches, and for that fearless action he was marked for persecution and ruin by his saintly enemiesthose Christians who have systematized a religion of bigotry and hatred in the name of the mythical personification of love. A false charge was concocted by the mercenary tool of the Young Men's Christian Association against Mr. Bennett, he was tried before a bigoted Christian Judge, by a packed Christian jury, and in defiance of law and evidence

was condemned and punished. This is the man whom Col. Bundy has set out to hunt down. Why? We will see. We have shown that Col. Bundy was made editor of the Journal by the murder of his father-in-law, S. S. Jones; we have shown that that murder was the result of a Jesuit conspiracy to use the Journal to destroy Spiritualism, the natural enemy of Christian bigotry; we have shown that Col. Bundy has been the obsequious tool of the Jesuit power in that work. His last venture in that direction was his vile and lying attack upon the Terre Haute mediums. He thought that in that matter he had covered the Jesuit trail so completely that he could escape detection in his detestable treachery to Spiritualism. Finding himself mistaken in his calculation, he and his Jesuit employers have come to the conclusion that it is wise for them to retreat and for a time seek to escape the indignation of the public they have been deceiving. We say to these insidious foes of truth, you are not going to escape that way, depend

upon it. Utterly disappointed at the popular indignation among Spiritualists concerning his treatment of the Terre Haute mediums and their protectors, Col. Bundy and his Jesuit counsellors and employers, cast about for some way of escape from the crushing defeat that they found was before them. They hoped to find safely behind the entrenched lines of their Protestant sympathizers, and by joining with the latter in their clamor about honesty, purity and piety to gain a respite from the doom that awaits them, which they so much dread. We are sorry to be compelled to deprive them of that last hope, but the interests of humanity demand it and they

must be complied with. Col. Bundy and his Jesuit cohorts have joined Anthony Comstock, Judge Benedict and their train of heretical bigots in the hunt after D. M. Bennett. the bated materialist, and they are out-yelping the Protestant pack. It will not avail you, you cunning dogs. There are eyes looking down, from the regious of supernal light, upon your every twisting and doubling and turning, that see, read and anti-cipate the workings of your selfish and compt their treacherous attempt to betray the cause which it is the business of those watchers to uphold. It was not D. M. Bennet and infidelity that you started out to hunt down, Messrs. John C. Bundy and company, but the Terre Haute mediums and Spiritualism. Your intended victims are at bay and your whole pack of cowardly curs have gone yelping after a less dangerous quarry. You will find this time that the hunters are to be hunted to their death and their pastime is to be forever done for. Anthony Comstock and the Young Men's Christian Association cannot save you. The outraged spirit hosts have taken the work in hand and temporal destruction and spiritual woe will be the portion of those who attempt to arrest that work; especially will that be the fate of those who, to advance or secure their selfish interests, outrage truth, right and justice to attain their ends.

John C. Bundy we hold you to the fulfilment of your declared purp se, to the following effect: "Before we get through with the Stewart-Morgan combination we shall prove it to be the most damnable scheme to wring money from bleeding hearts and to impose upon the sacred feelings of man that has ever been perpetrated uncer the clock of Spiritual-

No dodging-no evasion-no skulking-no retreating. Do that or sink into the pit of iniquity and oblivion which you dug for others. The question which you must and shall face is the truth or falsehood of your accusations against the Terre Haute friends of Spiritualism. When that question is settled there will be no occasion to notice you further. Your power to deceive and harm will be forever ended. You may rest assured that no patronage that you will derive from either the Jesuit or the Protestant enemies of Spiritualism will avail to save you and the journal you have ruined by your treacherous course. If you were not utterly maddened by the obsessing influences of the Spirit enemies of Spiritualism, the Jesuits of earth could not use you as they have done and are doing. To break those obsessing influences is impossible and therefore you will have to I e where they have thrown you. We ask our readers to hold us to the fulfilment

Before we get through with the Bundy-Kayner combination we will prove it to be one of the most damnable schemes to crush bleeding hearts and impose on the sacred feelings of man that has ever been perpetrated under the cloak of Spiritualism.' If we do not do this, then say we are as dishonest an editor and Spiritualist as is Col. Bundy himself."

Hold us to the proof of this.

of our promise made in our issue of Oct. 11th to

The Finger of God.

The first case of spirit writing on record is also the most important: it is that of the Ten Commandments, written on two tablets of stone-a kind of a double slate. The account of it as pre-served in the sacred books of the Hebrews runs as follows: "These words the Lord spoke unto all your assembly in the mount out of the midst of the fire, of the cloud and of the thick darkness, with a great voice, and he added no more; and he wrote them in two tables of stone and delivered them unto me." This occasion appears, in modern parlance, to have been a kind of circle held in the open air for manifestations from the invisible world, illuminated from time to time by flashes of lightning and accompanied by "he voice of the trumpet exceeding loud." Some Biblical critics have tried to explain away the phenomena as a mere thunderstorm, but Spiritualists have no difficulty in accepting them, for they have witnessed the like, though not on so grand a scale.

Now the question arises, who wrote the two tables of the Law? Moses believed it was God, and that is what we believe. But what infallible reason had he to believe it? Moses does not appear to have seen the writing as it was going or, but the Lord "gave unto Moses, when he had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God." Why, in affirming that the writing was divine, was not Moses a liar or a fool? Why not? Because of the internal evidence. Because the laws of Sinai are the expression of the highest and purest reason; because the "ten words' were engraved on the conscience of man before they were written on stone by the finger of God, who, we know very well, has no finger; because the lightnings and thunders which accompanied the What difference would a trumpet more or less make on the occasion of the proclamation of the

unity of God? The next instance of spirit writing that has come down to us occurred at Belshazzar's feast; for in the same hour came forth fingers of a man's hand and wrote over against the candlestick upon the plaster of the wall of the king's palace; and the king saw the part of the hand that wrote. This writing also was done by the finger of God, using for the occasion the materialized hand of Nebuchadnazzar, the father of Belsbazzar, for we are expressly told that the part of the hand was sent from But why may not all this have been a trick? Because the mysterious writing conveyed: a remarkable prophecy which was interpreted by spirit power, and because the prophecy was ful-

The finger of God can also be seen by those who look for it in the writing done by the hand of Wm. H. Powell, whose naked finger writes upon a slate; in the slate writing of Dr. Slade, whose experiments have converted the leaders of modern philosophic thought, and last, not least, in the wondermanifestations through Henry C. Gordon of this city. The latter takes a piece of paper and lays it, with a bit of lead pencil, in a pasteboard box, which he closes and puts on a shelf under the leaf of the table. Rappings and other physical phenomena appear; he brings out the box, and the visitor finds a message written, sometimes signed with the name of a deceased friend. Who wrote it? We know very well that it could not write itself, and that no mortal human being could have done it. Who did write it, then? We say it was written by the finger of God, acting as always through means or second causes. Why? Why may not be delusion, imposture, trickery? Why not? Because it contains a revelation of the highest possible importance to mankind; because it proves the

immortality of the soul. To him who loves the invisible, and who hungers and thirsts after truth; the important part of the phenomena of Modern Spiritualism is not the passage of an iron ring on to the arm, not the mere fact of slate writing, but the message borne from the invisible world to the understanding, the tale which a departed spirit tells of his experience in

spirit life. What then does all this spirit writing amount to? What is the upshot of the communications which purport to come from the spirit world? In brief, they reveal a future state of rewards and punishments which satisfies man's sense of justice, and a doctrine of endless progression for the soul, in the prospect of which he is content to suffer here below. The future life as portrayed by previous religions was conjectural, fantastic, unreal. The spirit world, as we know it, is a veritable discovery of science, a revelation which embodies truth. The Atlantis of the Egyptian legend, partly true and partly false, has given place to the actual New World, discovered not by Columbus, but by the Fox girls at Hydesville. It took a long time to explore the whole of America, and Lewis and Clarke ived three hundred years after Vespucius; but every day we are learning more and more of the interior of the spiritual continent, and some of these days we shall have an outline map which will give a correct idea of its main features. We now know at least that the spirit world is the outgrowth of this planet, that its inhabitants are neither angels nor devils, but men and women emancipated from the flesh. There is no great white throne over there; no spirit has seen God at any time; there is no devil with horns and hoofs, and no eternal

Again, the republic of heaven is likened unto a high school which receives those who have passed through the grammar school of this world. If the pupils have not graduated here with honors, they have to come back until they have learned their lessons, while it is the pleasure of those who have taken their degree above to return and teach an in-

fant school. Moreover, in the heavenly theatre, those who sit in the boxes can visit the pit when they like; but the roughs in the pit dare not enter the boxes until they have gone to work and earned money enough to pay for a ticket.

All that is good in human nature grows better when transplanted to the richer soil above by the heavenly gardener, while the weeds are sooner or later transformed into beautiful flowers. The sour blackberries are by cultivation improved in-to the most delicious fruit. Which things are an

birth at the moment of the dissolution of the body. In a word, everything in the future life, as disclosed by Modern Spiritualism, is natural, reasonable, and, if one may say so, scientific. It is in this accordance with common sense that the investigator sees the finger of God even more than in the slate writing and the other miracles of the New Dispensation. Just so was it at the first advent of our Lord. The turning of water into wine is, after all, only what the sun does every year, but the parable

of the prodigal son is divine.

To the Spiritualists, theu, the problem of existence is solved at last, and he gives thanks to God for the imperishable gift of spirit writing, whether on Mount Sinai, at Belshazzar's feast, or—still more significant—through the hand of William

The Independent Age" Takes Hand in the Game of Slander.

The Independent Age of October 52, (sie) ultander the head line "Terre Haute Fraud," says: "We have read carefully all the defence of the Committee who have the management of Mrs. Stewarts and Miss Morgan's so-called spiritual manifestations, at Terre Haute, ind, as published in Mindan Matter, also the editorial comments and communications upon the subject. Notwithstanding our previously expressed opinion that Col. Bundy had made a clear case of fraud against them, and that he was deserving the thanks and support of every true Spiritualist, for his perseverance in the good work of weeding out fraud, yet, if we can trust our own feelings and desir-s at all, we really wished that the evidence which appeared so conclusive of fraud might in some way be explained away, and overcome by other and stronger evidence of innocence and genuineness. We have read Bro, Samuel Watson's letter and have listened with interest both to him and Bro. Peebles, as they related the wonderful "We have read carefully all the defence of the him and Bro. Peebles, as they related the wonderful occurrences at Terre Haute, and we believe and know they are truthful and honest, and men of good indgment.
"After carefully weighing the cyldence with the "After carefully weighing the cyidence with the honest desire that these heretofore popular mediums could and would vindicate their genuineness and honor to the world, and show the inselves worthy of the sympathy and support of Spiritualists especially, we can come to no other conclusion than that at first expressed. The evidence is truly overwhelming against them, and the defence is so weak as to excite pity for those who have attempted it. "Let any unprejudiced candid person read the testimony on both sides and they cannot come to any other conclusion, however painful it may be to admit the fact."

We have done, in this instance, what the Independent Age could not afford to do, we have given Mr. S. Bigelow its editor, a hearing in his own words through our columns. We now propose to introduce this Mr. S. Bigelow to our readers, in order that they may fully appreciate the value of his opinions, as a professed friend of the cause of Spiritualism, in this Bundy, Kayner, Hutchinson, Ball and Co,'s attack upon the cause. What is the opinion of a man worth who is not certain he "can rust his own feelings and desires at all," and who was not certain that he really wished those mediums well, who in his heart he condemned. For such a man to pretend he was unprejudiced and mpartial towards those mediums is simply ridicuous and absurd, and he places himself before the public as a laughing stock for their mirth.

But when he speaks of having carefully weighed the "evidence," in the case and came to the conclusion that "the evidence" was overwhelmingly against them (the Terre Haute mediums), wha are we to think of him? What part of that evidence, on which he assumes to judge and condemn those groundlessly slandered mediums, has he had the honesty to submit to the readers of the Age? Not a particle of it. This, of itself, is enough to show that he had no purpose to treat those mediums fairly, and that his sole aim was to help the original slanderer, in the only way he could do so, by withholding all information in regard to the outrage from his readers. Such conduct is the reproach of journalism.

Who cares a picayune what Mr. S. Bigelow's opinion is about the Terre Haute mediums, or anything else. We are greatly mistaken if the readers and patrons of the Independent Age do not give Mr. S. Big-low to understand that they are not a set of dependent fools, to be led about by the nose by such an upstart as Mr. S. Bigelow. Submit the vidence on both sides to the readers of the Age if you dare, Mr. S. Bigelow, and you will soon see how many of them are as foolish and knavish as yourself. If the patrons of the Age are willing tobe treated with the contempt with which Mr. S. not well see how we could say anything worse of them, if we would try our best to do it.

Mr. S. Bigelow, in his awkwardness of expression be inferred that we had editorially commented on the evidence in favor of, or rathe the defence of, the Terre Haute mediums. we did not do, and for the very good reason that no comments of ours could have added anything to the unanswerable defence of those mediums by Messrs. Pence, Hook and Conner. Before seeing their defence, or having the remotest idea of what it would be, we did freely and fully comment upon the so-called expose of Bundy, Kayner, Hutchin son, Ball & Co., and demonstrated out of the mouths of their own untruthful and corrupt tools how infamous, deceptive and fraudulent was that blundering attempt to bring disgrace on the cause of Spiritualism. Not one of the slanderous crew has ever dared to question the justice and correctness of our scathing exposure of their vileness.

It will be remembered that the whole case which Col. Bundy spread before the readers of the Journal, covering three pages of his paper, consisted of the so-called statement or report of Dr. (?) Kayner and certain so-called affidavits of different persons. That report of Kayner Col. Bundy did not dare to lay before his readers for nearly a year after it was written and it never would have been published by him had not Col. Bundy's Jesuit associates and masters demanded it of him. It was not until the Jesuit Hutchinson had procured by corruption and deceit the pretended affidavits to give a color of truth to the manifestly untruthful report of Kayner, that Col. Bundy mustered courage to insult his readers by publishing that villainous libel. That fact of itself "settles the hash" for Kayner. When the man who hired him to go to Terre Haute to get up some lying story about Mrs. Stewart, Miss Morgan and their noble protectors Messrs. Pence, Hook and Conner, was ashamed to publish it. the rue character of that performance was settled beyond redemption. No one but an infatuated fool would have claimed that such a statement as that weighed a feather against those at whom it was

But let us consider for a moment those so called affidavits, that we may be able to know who the cheats, frauds and liars are in this connection. Four weeks ago we called Col. Bundy's attention to the fact that not one of his so-called affidavits as published, had been attested under oath, we demanded that he should tell the public when and before whom those statements had been sworn to. Neither Col. Bundy or any of his associate slander ers have dared to answer that most pertinent quesion, and therefore we cannot but conclude that Bundy, Kayner and Hutchinson deliberately lied when they prepared and published the self-evidently false statements as sworn evidence against those vhom they maliciously and falsely accused.

And that is what Mr. S. Bigelow, the editor of the Independent Age, calls evidence. Perhaps the man knows no better. It is charity to think so. for the case looks more like malicious knavery. When one editor of a newspaper goes out of his way to endorse the vile and dishonest conduct of the editor of another paper he is even more to be pitied or censured than the original offender. Mr. Bigelow stands in precisely that relation to Col. Bundy.

We cannot say we regret that Mr. S. Bigelow and the Independent Age are found on the other side of the line; for the combined truculency and subservieucy of this so-called independent paper render it worthless to the cause of Spiritualism. It s as natural for Mr. S. Bigelow to admire and sympathize with Col. Bundy as it is for a duck to take to the water. Cant, hypocrisy, slander, falsehood and deception are essential to the very existence of such journalists and hence their support can have no other effect upon the cause of Spiritualism than to

degrade and impede it.

Mr. S. Bigelow has not the poor excuse that Col. Bundy has for his dishonorable treatment of Mrs. stewart and Miss Morgan and their friends Messrs Pence, Hook and Conner, for we have never heard that he had been bought or was owned by the Jesuit order. We strongly incline to the belief, however, that Mr. S. Bigelow has undertaken to play the role of a Spiritualist in the service of the Protestant Christian enemies of Spiritualism who are trailing in the slimy tracks of their Jesuit pro-

We shall keep a sharp eye on the movements of this Enhraim Smooth and at the proper time tear the mask from his sanctimonious visage. It has been our experience that whenever a man or cipate the workings of your selfish and corrupt of Furthermore, there is no Day of Judgment in the minds. Those watchers have already brought to dim future—no resurrection of the flesh. The ing of their sincerity, honesty, truthfulness, purity, nought this last attempt to divert attention from judge is within, and the resurrection is the new etc., it is a never failing sign of exceptional moral

rottenness within. Such people are the bane of all moral, religious, or material progress, and unless Spiritualism has sufficient vitality to cast them off, it will become a standing reproach, as are all the other movements that are cursed with such hypoc-

We will close by insisting that Mr. S. Bigelow shall lay some of the evidence before his readers which he makes the ground of this false and sweeping assertion that the evidence is truly overwhelm ing against them, and the defence is so weak as to excite pity for those who have attempted it. If you dare, base slauderer, lay that "evidence" and that 'defence" before your readers and let them be the judges as between yourself and those whom you have maliciously slandered." If you do not do this go forth with the mark of the slanderer branded on your forehead, to be read of all men.

Editorial Briefs.

Dr. J. M. PREBLES, now filling a three months engagement in San Francisco, should be addressed at No. 824 Lombard street.

FRIENDS in Amsterdam, N. Y., will, flud Mind AND MATTER for sale every Saturday morning at McNaughton's news-room. WM H. DENIKE, No. 555 Bedford Ave., Brooklin, N. Y., has MIND AND MATTER for sale at the above place every Saturday morning.

J. WILLIAM VAN NAMEE, M. D., is rapidly recovering from his late illness and is now able to esume business. He is located at 190 Third ave., New York City.

AMANDA HARTHAN, M. D, natural physician, will treat all worthy poor at 31 Indiana Place, Boston, between the hours of 2 and 3 P. M., on Siturday, Sunday and Monday of each week. N. D. Ross, No 20 Third street, Troy, N. Y.,

chorized to receive subscriptions for MIND AND MAITER and forward the same to this office. ATKINS & ARRAHAM'S news-stand, at the S. W. corner Thirty-first street and Sixth avenue, New York City, will keep MIND AND MATTER constantly on hand and for sale every Saturday morn

will act as our agent in that vicinity. He is au-

DR. T. B. TAYLOR, late of Philadelphia, has taken the "Pomeroy House" in Courtland, N. Y., and opened a Sanitarium for the treatment of all chronic diseases. Address all letters of inquiry to

THE well known healers, Dumont C. Dake and Della E. Dake, are meeting with good success in New York city and are located for the winter at 149 West Forty-fifth: street. (See advertisement on the third page)

MR. JOHN TYERMAN, we learn from the Southland News, N. Z., was lecturing at Invercargill and his first lecture of a series is well reported in the issue of August 11th. There was a large audience, and the lecturer was frequently applauded. He was to succeed Mrs. Britten at Dunedin in

THE Spiritualists have engaged Gill's Hall, on Main street, for the coming lecture season. This hall is new, and is considered the fluest in the city. Mrs. Shepard, of Minnesota, spoke to great acceptance during October. The friends in Springield Mass., deserve congratulations on their fidelity to and earnest work for the cause of Spiritualism

MR. CHARLES BRIGHT, the talented Spiritualisic lecturer, is meeting with success in Sydney, N. W., says the Harbinger of Light, and the Theare Royal is well filled every Sunday evening by interested auditors who listen attentively to his eloquent discourses. Mr. Edwin Robbins has been holding successful seances in Sydney, which are

ALL sealed letters for Dr. Mansfield to answer see offer on 2d page) must be sent to him through this office. In a recent letter received from the Doctor he says: "I am in no instance responsible for the satisfaction or dissatisfaction of the answer. Whatever the spirit gives I send to you." We would request those who receive satisfactory answers to the letters sent that they will send us all the facts mocted with the tests

J. MADISON ALLEN is now in Michigan, having closed his labors in the far West. Since the Law-rence, Kan., Camp-Meeting he has been at work in on and Leavenworth Counties. meetings in Dimon, Stanwood, Wild Horse, Leavenworth. Being detained in Kansas longer than was expected, he was obliged to forego his meditated tour through Nebraska and other Northwestern States, and proceed Eastward. He hopes to hear from all the societies in Michigan, and from smaller points where week evening lectures may be desired on the live issues of the day. Terms reasonable. Address at once, with full particulars, Pokagon, Michigan.

QUARTERLY CONVENTION.—The Spiritualists and Liberalists of Van Buren County, Mich., and the Counties adjoining, will hold their next Quarterly Convention at Decatur, in Town Hall, on Saturday and Sunday, Nov. 1st and 2d, 1879, commencing at 21 o'clock P. M. on Saturday. Dr. A. B. Spinney, of Detroit, and Mrs. L. A. Pearsall, of Disco, Mich., are engaged as speakers, and Mrs. Olie Child, of Kalamazoo, is expected to sing for the occasion. An earnest effort will be made to entertain visitors free of charge, and the Duncombe House has kindly offered to entertain members of the Convention at \$1.00 per day. 'A cordial invitation is extended to all lovers of free thought to attend and assist in making this Convention the best of the season, as those interested in conducting it are striving to make it such. L. S. Burdick, President, box B, Kalamazoo, Mich. Lottie M. Warner, Secretary, Paw Paw, Mich.

"Rules and advice for those desiring to form circles where media may be developed, through whom they may commune with spirit friends, to gether with a declaration of principles and belief with hymns and songs designed for circle and social singing, compiled by James H. Young, is the title of a neat fifty page pamphlet that is "just the thing" for investigators. The "rules" are ten in number. and will prove very valuable to all who have never had an opportunity to sit with developed mediums in a circle. The "declaration of principles, are broad, and would form a good base for those that desire to organize associations of Spirit ualists in new localities. The "spiritual hymns and songs," are a very fine collection, familiar to all Spiritualists, and will, if sung with the "spirit and the understanding also," add greatly to harmonizing positive conditions in a circle. Spiritualists everywhere depend too much upon the contradictory orthodox hymns in their public and private meet ngs, and we would arge reform in that direction by advising them to secure Mr. Young's collection he price of this work is fifteen cents, postpaid and can be obtained by sending to this office.

Good News From the East. HAVERHILL, Mass., Tuesday, A. M.

DEAR FRIEND :-Probably a line or two from this city of the East may not be amiss to to you or to the readers of MIND AND MATTER, of which I find here many copies perused and sought for. Spiritualism is not dead here. I find so many, indeed, inquiring the way of life via the spiritual road, and in the ranks of Spiritualism, from the orthodox church as well is the skeptical world.

Many very excellent mediums are found here in

the very midst of the churchfold, and are gradually MATTER and the Banner of Light, and he told me he could not do without them, and he in the church. So let us carry the "glad tidings" into Egypt and unto the corners of the earth, and may MIND AND MATTER float to the breeze its thousands of truths to the people.
In Haverhill, Mass., we are wide awake. Mr.

Powell, of your Quaker city, has been here, and with his marvellous manifestations has convinced many, and has opened the way for new thoughtsyet old truths—to our staid people at Haverhill. While at Haverhill he was the guest of Mr. and Mrs. J. Merrill Ordway, whose home, hearts and purse have ever been open to the cause, and who are true, good and genial folks, in whom is no guile; and none have better or truer friends to what MIND AND MATTER I have left for I have them than these dear prople whose home has ever been the mediums and the lecturers. In fact, very few in the city of Haverbill have ever so generously and willingly done so much for the cause as they; and surely "they are of those who do and will receive their reward."

Yours truly, W. L. JALE, M. D. Mr. J. Frank Baxter and the Brooklyn Spiritualist Society.

Editor of Mind and Matter: I will thank you to give publicity to the follow-

mg:—
Mr. J. Frank Baxter is the regular speaker of the Brooklyn Spiritualist Society. We hold our Sunday service in the large hall of the Institute, corner of Washington and Concord streets; morning service, $10\frac{1}{2}$; evening, $7\frac{1}{2}$.

Mr. Baxter has spoken for the Sundays of October, and will speak every Sunday in November except the first. On next Sunday Mrs. Nellie J. T. Brigham will speak for the Brooklyn Society, and

Mr. Baxter will speak norning and evening in Franz Hall, New York city. In other words, Mr. Baxter and Mrs. Brigham "exchange pulpits."

Mr. Baxter is acquitting himself nobly as speaker, teacher and interpreter of the spiritual philosophy, and his lectures are commanding—as they vell deserve—a large share of public attention. CHAS R. MILLER. BROOKLYN, October 27, 1879.

You Shall Have a Hearing.

Editor Mind and Matter.
In your issue of October 25th, under the heading 'Accessions to the Forces of the Slanderer," you

Rufus Cate, of Ann Arbor, Mich., hisses on the slanderous pack. What he knows about the matter he has not told the public. We may, therefore, conclude that be joins in the slanderers' hunt for he love of it," &c.

Mr. Editor, you are mistaken. I did tell the public that I discovered frands practiced by Mrs. Annie S ewart and Laura Morgan, in an article written for the Banner of Light in July, 1878, which the Banner of Light refused to publish, and which was subsequently published in the Saratoga Sun (N. Y.), Aug. 8, 1878.

And further, what I have written in regard to the matter has not been for "the love of it," but in discharge of a felt duty.

RUFUS CATE. ANN ARBOR, Mich., Oct. 27, 1879.

A True Worker for Mind and Matter.

SPRINGFIELD, Mass., Oct. 21, 1879. Mr. Roberts : I wrote to a friend of mine in Painsville, Ohio, (a Spiritualist) to send me the names of the Spiritualists in his city and vicinity. I enclose you part of the letter and names, which you can use, and, I trust, to your advantage.

I have this day sent to another party in another city, which I will forward to you.

There is a big field in the West to be worked up, and MIND AND MATTER should do it, for it is the wide-awake Spiritualist paper of this country, and the R.-P. Journal is feeling its effect very much. Mrs. Shepard is improving every week. Last Sunday morning the subject "Destiny" was given by the audience, and her controls handled it very ably, as did they also the subject in the evening,

Evolution. All societies who desire a speaker that is able to handle any subject suggested by the audience, should not fail to procure her for their speaker. The one hundred papers I ordered were distributed in the Hall, and I hope with good results:

Yours truly,

T. D. PEASE.

KIND WORDS. Mrs. T. S. Palmer, Nevada, Mo., writes: "May he good augels bless and guide you in your noble defetice of Spiritualism.'

R. M. Adams, Vineland, N. J. writes: "As you say the Jesuit power is at work with every medium of note, but truth and liberty must prevail."

Elijah Woodworth, Lyons, Fulton Co., Ohio, sending subscribers writes: "MIND AND MATTER is piercing the gloom of dark superstition. Persevere in your hazardous mission

Mrs. Delia Avery, Clinton, N. Y., writes: "I have taken your paper for the last few months; I like it very much; would like to subscribe for an-

N. D. Ross, 20 Third street, Troy, N. Y., renewing subscription, writes: "MIND AND MATTER is doing a great, good and glorious work, and should be taken by every liberal mind of whatever name in the land. If you have no one acting as agent for MIND AND MATTER in this section, I will do what I can in that line." Benj F. Hayden, Colfax, Ind., forwarding club.

writes: "Having thoroughly tested the mediumship of Mrs. Stewart and Miss Morgan, I feel deeply nterested in their vindication, and shall willingly devote what little means I have to spare to spreadng the documents which go to prove their genu-

neness as materializing mediums." E. Manning, Harrisburg, Ohio, writes: "Dear Brother, go on with your heaven-born work for light and truth; storm the citadel of Jesuitism; dend our beloved persecuted sisters at Terre Haute, Indiana. The defence of Mrs. Stewart and Laura Morgan, in MIND AND MATTER, of the 18th inst., was grand; the blows dealt against that 'wolf in sheep's clothing' (John C. Bundy) and others are noble. May our Heavenly Father and good spirit bless and strengthen you and every true worker in

our cause. H. Glasgow, Carleton, St. Johns, N. B., writes: "The title of your paper induced me to subscribe for it, not even having seen a number of it. 1 have been so well pleased with it that I cannot think of doing without it in the future. You deserve the esteem and praise of all true Spiritualists for the support and defense of the abused and belied mediums; also for the manner you frustrate the Jesuits, who are combined to prevent the spread of Spiritualism. The Jesuits are a curse to every country they are in."

R. M. Adams, our efficient agent in Vineland, N. J., writes: "I see in your last paper you give me some credit for being an "efficient worker." I am proud to do all I can for the cause, as every true Spiritualists should be; and if we cannot succeed in engaging the attention of such minds as seem to be fast settling into fossilism, it will be because we cannot arouse them to the sublimest subject of the age. I find minds fossilized in old and absurd dogmas that seem determined to be ignorant, and when I ask them to investigate and see if they do not find Spiritualism a grand truth, and, like many other sciences, first rejected, but finally received, they seem to listen as though the idea was a new one, and if I can induce them to take one paper, they generally want another. But I wonder how people can be so stupid as I find some, acknowledges they have the wideness of immortality, but ledging they have no evidence of immortality, but saying, "It Spiritualism is true, it will catch me;" meaning it will save them from eternal sleep; while the bigoted church devotee claims that his faith is all sufficient, and does not seem to discriminate the difference between his blind faith and our glorious knowledge; not comprehending that his is a rotten system of fraud ingrafted into his mind by hereditary education.'

J. W. Woodworth, M. D., of Mayersville, Miss., writes: "MIND AND MATTER is freighted more and more with facts that are of such vital interest to Spiritualists, especially to all mediums, for we know we have a friend who is capable and dares to defend all good and honest ones. I do admire the high tone, spirit and true ring of MIND AND MAT-TER; it is just the paper now needed. I have been an investigator and firm believer for twenty years, coming into the front ranks of Spiritualists. I an investigator and firm believer for twenty years, found, while stopping with a friend, MIND AND and have been aided by spirit influence to heal the sick and afflicted, during all this time; and yet, with all my reading and investigations and close attention to the laws governing this great and glorious principle, I am just beginning to understand how and why I have been dealt with in such a manner by the influences; and now that I have and am reading your articles of "Experiences with the Spirits," with such profound interest and instruction; they throw such rays of sunshine over my past that I feel strong again and like buckling on the armor and step from among my present wouldbe persecutors and oppressors, and herald among the liberal-minded the truths they will be glad to hear. I expect soon to go to southern and central Illinois and northern Missouri, and will take along sent away most of them-and introduce them wherever I go, for I do think I will be doing a good service to my fellowmen to spread MIND AND MATTER far and wide, and I will see to it that the newsdealers add it to their stock; for I, too, know that MIND AND MATTER was not born to die. My shoulder is to the wheel, and as I roll on I will

MIND AND MATTER FREE CIRCLE.

ALFRED JAMES, MEDIUM.

PHILADELPHIA, Oct. 20, M. S. 32. Question. What are we to understand by the text of the New Testament scripture, viz.: "Many are

called, but few are chosen. The Control. It means the universal distribution. of the spirit to all people. They can choose to use that spirit as they will; and those who use it the most wisely are those that will be called, in one sense; that is, they will be called to the archangel's prospects long before the others will; because they will remain in a state of ignorance for ages before they reach that which the first named will reach. That is the only interpretation that should be put upon that text. There are many other interpretations that can be put upon it, but they would only serve to puzzle you and not instruct. Mr. Wood. As I understand, there is no predes-

tination in that. The Control. There is a predestination. There can be no denying that the inherent forces of matter, under certain circumstances, produce certain effects; and he who attempts to deny that denies the inevitable fiat of the Deity. In that way there predestination, but in no other way. To define this position more clearly so that every one can understand what I say here to-day, I will simply say this: That if you are born with a weakness within yourself for certain good or certain evil, you will be most likely to succumb to the latter under temptation. In that way predestination is a fact, but in no other way. Question. What are the best conditions for suc-

The Control. The best conditions for successful materialization are where there is a unity of forces or desire; where each and every individual who enters the circle is united in a desire to have the

cessful materialization?

to leave it. In that way you can obtain the best results, and in no other way.

Question. What is the difference between absolute truth and abstract truth? The Control. Absolute truth is a knowledge of

all the facts that will agree with the demonstration a Deity in matter, and no man or woman that has ever lived has ever reached that certainty or approximated to it, as yet; the other, abstract truth, is the truth that suits and is in accord with the age in which you live; and of course all persons can understand an abstract truth, that is, a truth that suits the age in which they live, or which is accepted in the day in which they live, and in that way we can understand abstract truth. But we can never understand absolute truth, because there is always a beyond, always an opening; you are ever lingering upon the borders of this truth, but you never reach it. If there is a man or woman in this audience that would like to have any further answer I would like

them to say so. Mr. Wood. I would like to know more emphatically what is really meant by absolute truth; define it as fully and elaborately as possible. The Control. Absolute truth is perfect adaptation to all the laws that govern mind and matter in this universe. That is absolute truth, and I calculate that this can never be attained because it

would stop the law of progression.

Question. Judging from the physiognomy of ancient spirits, they were further advanced than we are to-day; has the human family ever retrograded?

The Control. The human family, leaving out this generation, and generations back for the last hundred years, have retrograded, for the simple reason that they never were placed upon a proper basis; but within the last hundred years they have reached a basis in which there cannot possibly be retrogradation. Please repeat the question.

(Question repeated.) All men through all times have had a higher per ception of spiritual truth, in their day and generation, than others have had; but still they have never approximated to the scientific, philosophical and metaphysical demonstrations of to-day. Never! Therefore we are in the advance of all other generations; and these signs of physiognomy which show too much spiritual over the material nature in man do not prove that they were further advanced; it only proves that they were more receptive to the

spiritual influx; nothing else.

If any person is not satisfied with this answer, let them go deeper into it. It is my purpose, as a practical man, to answer all the questions that I can answer, that will enlighten you; and refuse to answer those which will not elevate, entertain or instruct you. Because, no spirit has any right to come here, upon this mortal plane, and claim that ty to-day; and as long as you send liars, thieves, murderers and prostitutes to the future life, just own time, place and conditions will allow, and you

If there are no further questions I will give way to these spirits to control. Each and every one will control, demonstrate and have their say, as well as they are able, and you will take them in

The control changed. GOOD AFTERNOON:—I know that I do live, and your Scripture says: "Sufficient for the day is the evil thereof." But it should be altered and put in "Sufficient for the day is the good therefor there is no man or woman within the sound of my voice this afternoon that will deny that there was ever a day in their lives but what there was some good in it, and in my mortal life I enjoyed the reaction of my own deeds. It was not my belief; it was not common talk between man and man that came to my ears, from day to day; that brought food to my soul. It was this. There was an auxious going out to meet the great father of this universe, and ask for that food which would gratify my spirit. It is that which has made me a man; it is that which has helped me as a spirit. I might have been biased by religious opinions; that matters not to me as a spirit. I feel all around and about me that I have done the best, in most cases, in my mortal life, to benefit, not only myself, but those that surrounded me; and in this after life I reap that reward which comes to those who try to do that which is just in their mortal state. For justice is the supreme law. It is the first quality that will meet the spirit on its advent into a future life. To all that are here to-day, I would say I am glad to have a chance to speak, because all are interested in the secrets of the life beyond the grave. What signifies your little circle of time here as compared to the great eternity hereafter. Remember that, and act wisely and well where you are now, and you will receive happiness hereafter. To my friends in my old home; to those that are nearly related to me; I can only give as much instruction as I have advanced in the spirit life, and I have tried to condense it here, to give you the kernel of the nut, in as brief a space as possible. thank you kindly for your reception here to me to day. You will sign me,

SAMUEL B. STOKES, Holmesburg, Pa.

The control changed. FILENDS:-I am here to-day because I desire to advance in spirit, and it is necessary for me, before I advance, to come forward and give my testimony to the truths of a future life. I find, upon this spiritual plane, all kinds of characters-animated by the same motives that governed them in their mortal state. They are anxious to advance, most of them, but they do not know the proper way. It is the same in the spirit as it is in the mortal life. You are governed by influences, and many a poor spirit has passed away and reached this spiritual state that has no one near enough to guide—none to advise which is the right way. But I thank God that I have those that are interested in me to help me up, and I come here to-day to say that if I shall succeed in clearing away all these doubts, difficulties and bearings down, that now govern me, I will be happy, and I shall endeavor to make every one else happy. I shall become a missionary to act like the spirit spoken of by Jesus, when Abraham saw Dives afar off and could not give him any relief. I shall endeavor to relieve all that I see be neath me, no matter who they may be, whether rich or poor, high or low, and on that mission I come here to-day. This will certainly advance me. I have every reason to expect that the inevitable fiat of the divine power is, that each and every one must put themselves upon a proper basis before they can advance. And so I desire to do so to-day. As for my relatives and friends, I desire to say to and no matter where you would be, it would make she perfectly relieved. Hope she will be sustained As for my relatives and fileflus, I know it will reach | no difference to you. It is only by comparison in your city.

them. It may take six months or a year to do it, but when it does, it will afford them more light than they have ever had yet. So I will finish what I have said to-day.

> EUNICE B. McIntosu, Oneida County, N. Y.

Again the control changed.

GOOD AFTERNOON:-Some men are born to command and others are born to serve. All men cannot be hewers of wood and drawers of water and he who studies the deepest must rise pre-emi-nent over his compeers. But what is this thing you call fame? It is a phantom; to-day you have it, and to-morrow you have it not. So it was with me, the man of strong will and earnest desire to rise—and mark this sentence, for it is one of vital importance to every one in this room—it is this:
The will to resist temptation. It is that which makes every man and woman; it is that which gives you pre-eminence over your fellows. Then if you are gifted with this attribute, do not turn and despise the poor, weak creature who, born of hereditary transmissions and who is the culmination of certain forces into effects, cannot resist temptation. Have mercy upon him, and God will have mercy upon you. I speak thus feelingly today, because in my mortal life I dealt with all kinds of men. I had the worst characters and some of the best. I have seen men whom, if they had had the same chance in life that I had, and been born under the moral circumstances that I was, would have called the blush of shane to my cheek. And no one knows this better than a naval commander-a man that deals with men that are driven to desperation, and that have no other refuge but the sea. They are the outcasts of civilization; but still they have those qualities in them which at times will command your respect-which will make you, in spite of yourself, acknowledge that if you were in their condition that you could not rise above their station. To those that are left that are related to me, I would say this: Judge kindly every human creature. Act up to what your interior conscience tells you is true. You may be mis-taken, but still you cannot be judged. There will be no judgment. There are certain conditions in best result they can get. That is the most successful way to achieve a good result. Second—You may achieve a good result. Second—You may achieve a good result by cjecting or requesting certain persons that may be obnoxious to the circle ever your belief, there is none of you that are alever your belief, there is none of you that are allowed to be lost. Remember this, that whatever your difficulties may be in the mortal life, they will be adjusted in the spirit one. You may sign me,

CHARLES II. DAVIS, Rear Admiral, U. S. Navy, I died at Annapolis, Md.

Again the control changed.

GOOD AFTERNOON, FRIENDS :- I have commuicated here before, but never yet has it appeared pefore the world, and I desire that it shall do so. In this mortal life I was an actor, and every one knows when I make that assertion that an actor's life is full of temptation. But as we are all creatures of our own circumstances and surroundings, each and every one of us take these with us to the spirit life, and when we reach here we are confined ecause we know not how to reach higher conditions until we are instructed. I have relatives and friends in New York. I want to let them know that I still live—that I am neither happy nor saved; neither damned nor miserable, but somewhere—where, I can only realize as yet that I live; that there is something here with all the realities of a nortal existence, and that I would like to know how to succing here to-day.

My name was,

Sy how to succeed, and I expect to be taught by com-

SHIRLEY H. FRANCE. I died at Atlantic Junction, Mass., of sunstroke

Again the control changed.

GOOD AFTERNOON:—I was born and brought up in Boston. I died in San Francisco; but I am ot dead; I still live. I did doubt that at times there was such a thing as a life beyond the grave; but that is no matter to me. It is a real fact, whether it is to anybody else or not. All around in this spirit there seem to be people that have no o act, that do not know what to do, that are bowed down with earthly attractions. They have friends here; they hover near to them, and influence them sometimes for good and sometimes for evil, according to how they feel. If they think they can enjoy themselves by influencing them to evil, they will do so, and they will sap the very life out of you if you let them. They have come over here with all passions, and they are coming back vampires of the spiritual life. All they want to do is to eat, drink and be merry for themselves. They know that they will not die, and so they are sat sfied to give up all the chance of future happiness, holiness and purity, for the gratification of their passions for the time being. There are thousands, ah! millions, of these kind of spirits that are feeding upon humanithat long you will reap this reward. Think of ith It lies right in your mortal state to correct this evil, and if you do not do it now you will regret it in the future; for it will be a stone that will press you down, for the time being, until you have rectified all the evil that you could have done while in the mortal state as a spirit. I can teach you wisely.
When here I was a poor fallen, weak mortal, the yourselves. I can speak much truth to you to-day, but I cannot enforce it, nor as much as my own spiritual life will allow. I would like to see all of you placed upon a proper basis; I would like to see all of you live in adaptation to the laws of this universe; but, unfortunately, I cannot have my will. The Deity shoots out in one hundred million different forms. Every one of your forms is a denonstration of your life, and you can no more damn one of them than he can damn himself. So you will all be saved, but you will all have to atone for every wrong act of your mortal state. Thank you. Sign me,

GEORGE F. ADAMS, Of Boston; died in San Francisco.

The Guide. Do you want me to correct two things in your paper?
The Chairman. Yes.

The Guide. In one you signed the name "Blanton Ballard" (Oct. 11); it should be Bland Ballard. Another one you signed "Elizabeth Caroline Swain" (October 18); it is Elizabeth Caroline

The Control changed. All that are here to-day are demonstrated in that line of Shakespeare which says that all men and women are mere players upon the stage of life. am here to-day to say that, when in this mortal life, I was an Adventist, or, more properly speaking, a Millerite. One Miles Grant, one of our noted preachers in the Adventist line, went to work to assert that Spiritualism is the work of demons. am here to-day to say that it is false; that Spiritialism has never made a man murder his innocent child; it has never yet made a man take his own child as an offering, like Abraham of old, to the Deity; but Adventism has. Then he says that Spiritualism allows too much freedom. I deny this in toto. What man or woman, if they conclude to live together, cannot live just as well as under a Christian belief together, without a priest speaking over them? How many so-called Christians to-day do this? The only difference between the Christian and the Spiritualist is, that the Spir itualist is no hypocrite. He openly acknowledges that he does so and so; but the Christian covers i up; and he says if any man challenges his right to live with this woman, "How do you know whether I am married to her or not; what right have you to come between me and this woman?' But the Spiritualist, if he is challenged upon the same fact, acknowledges the fact. That shows that the Spiritualist has adapted himself to laws which he conceives to be right. The other knows that he is a error; and the one that knows that he is in error s the one to be condemned. Then this great man, TER, and I hope every medium will do the same of my sect, went on to explain certain other faults of Spiritualists. He said that we cannot live; that nothing exists of us until that great day when Jesus shall call us with a mighty trumpet, sounded by one Gabriel. I tell you, friends, truly, if you have no more hope than that, you would never live after death; because, if you cease to exist for a moment, you always cease to exist; and no matter what stages of existence you pass through in this after life, you will always be conscious of the change from one to the other, because your memory will remain intact, and memory is the great basis of a future life, because it enables you to see the difference between one state of existence and another If it were not for this, you would know nothing;

that we live as spirit or mortal. In this mortal life we live by comparison. We can compare the benefits received from the good principle and the bad effects derived from the evil principle; and these two are our great criterions or judgments to go by in the future life, and they will always continue so, no matter to what state you reach. I have not been able to go quite as far into the doctrines of this man to day as I desire to do. I shall continue at some future time, for I find I am limited; there are others who wish to control.

WILLIAM MILLER. Again the control changed.

I went over to see camp-meeting; fell dead; I lon't know much yet. I am waiting for more light. Hanson Penn is my name—Maryland. I have distress here (pointing to his heart). Can't

Again the control changed.

GOOD AFTERNOON, FRIENDS: - Education is necessary in all ages and generations in order to reach an advanced civilization, and any man or wo-man who attempts to retard this laudable purpose, will, in the spirit life, deeply repent of it, because if you want the masses to understand the great object of life, which is the law of equality, they can only reach it through education. In my mortal life, although living many years ago, I did all' I could to further educational purposes; and why did I do so? Although many years in spirit life I could not answer that question. It was some unknown ufluence, I call it spirit now, acting upon me, because it saw the time, place and conditions were fit to perform that purpose through me. And in that way it worked. Now I can come back to this city, which was nothing but a little village when I left it, and look abroad upon it and see this institution which I helped to found, only to a certain extent, though not what it is to-day. Looking around, I see the great benefit that is derived by hundreds of hungry, inquiring minds to-day, and that is a source of great pleasure to me as a spirit. No man can do a good work and no man can honestly perform his duty in any direction where he is impressed to benefit mankind or humanity, but that he must, as a spirit, reap enjoy-ment. He must have that satisfaction and nothing can keep it from him, because action and re-action s the law of matter, one floating towards the other, back and forth, almost always reaching the sources from which they emanated—and so we go on. I have friends here in this city; I might say relatives, but they are so far removed from me in a spiritual sense that is not necessary for me to say anything to them, because they are all divided into two classes; one is liberal and enlightened, and the other are bigoted and selfish, and by the bigoted and selfish ones this will not be received; by the iberal and enlightened ones it will. I was known JAMES LOGAN, Secretary of William Penn.

Dr. Wm. De Caux Tilney Shown Up. PITTSBURGH, Oct. 9th, 1879.

DR. ALLEN PENCE-Dear Sir :- I have felt like writing you a few lines ever since I got home, but have neglected to do so for the reason that, since my return, I have been so very busy. And, in the first place, please accept my hearty thanks for all your kind favors during the time of my visit to your place, for the purpose of investigating the phenomena occurring through Mrs. Anna Stewart. I desire to say that you kindly afforded me every facility and opportunity that I desired or suggested, that would assist me in my examinations. The phenomena were truly the most wonderful and extraordinary that I have ever witnessed, and entirely beyond the power of Mrs. Stewart to accomplish them unless assisted by some power outside of mundane possibilities; or if she does them by and through her own physical power, or is assisted by confederates, it was beyond my ability to discover it; and I am certain that I used all my senses, according to my best judgment, to discover fraud or trickery. But I must in truth say that I utterly failed to perceive any; and if my senses are to be trusted, the manifestations occurring through Mrs. Stewart are gen-

secured by it.

I happened to be in New York on the Sunday that the great expose appeared in the Religio-Philosophical Journal, and in the afternoon I went to the spiritual conference, held at Republican Hall. I found the R. P. Journal there, and the speaker on the rostrum with it in his hand, and gloating over the grand expose. After several speakers had succeeded him, I ventured to make a few remarks—giving a brief state-ment of my experience in Terre Haute, which aroused the ire of the enemies of Mas. Stewart's physical manifestations in general. I stated that I had been in your place three weeks—that I had been at great pains to learn the character and reputation of yourself and of Mr. Conner and Mr. Hook, and that from all that I had learned I did not think it possible that you and they could or would be engaged in palming off a fraud, or for one moment

countenance one. I was very sorry to see my name used in the Journal. It was used without my consent or knowledge. The statements there made in reference to the nervous doctor had reference to the appearance of personal friends only. I would be extremely sorry to have you under the impression that I would express myself, when out of your presence, in any other way than I expressed myself to you and the other members of the committee. I am waiting anxiously for the appearance of your vindication by yourself, and I feel assured that you are fully able to make it com-plete and unanswerable. Please remember me kindly to Mr. Hook, Mr. Conner and to Mr. and Mrs. Stewart, and beliveve me your true friend. Yours, truly,
WM. FLEMING.

[It will be remembered that in what was pub ished by Col. Bundy as the affidavit of Dr. Wm De Caux Tilney, but which bore no attestation before any lawful authority and which was therefore a fraudulent sham, Tilney is made to say, "A Mr. Fleming, of Pittsburg, Penna., told me that he had been attending regularly for six weeks, and had received nothing in the way of personal evidence or satisfaction of any kind." In the light of that letter of Mr. Fleming our readers can judge of the value of Dr. Tilney's so-called affidavit. This is the kind of evidence on which the Bundy-Kayner-Hutchinson crowd rely to give a color of propriety to their rascallty.-ED.]

Dr. Pence's Letter to Mr. Watson-

TERRE HAUTE, Oct. 19th, 1879. BRO. WATSON :- The unkind feeling justly entertained by Laura against Bundy could not be overcome; acceptance of his proposition, therefore, need not be expected. If no such feeling had previously existed, his last paragraph in the printed slip would be sufficient to excite hatred: "frauds there practiced," have never been proven as the wording indicates.

We are not desirous nor ever have exerted our

selves over-much, to demonstrate to unwilling minds the wonderful power of those mediums. We have learned long since that to those who have not an interion desire, (seldom found with the pre judiced,) to receive spiritual knowledge, however convincing the evidence to others may prove, with such minds all goes for naught. Our labor is a work of love, in which money takes no part. Our object is to advance phenome na to the highest possible phase. Worthy investiga tors are always made welcome, but it is expected of them that they will contribute the small fee de manded for the benefit of the mediums. Yours, etc.,

ALLEN PENCE.

Geo. W. Swan, Richmond, Va., writes: "There are no R.-P. Journals sold in this city, and I am glad of it, for a very kind friend of mine has been forever ruined by its cruel teachings.

I will do all I can for the success of MIND AND MATfor it—the only true friend they have. I was pleased to see the card of Mrs. Finson in the paper. That lady while here was like a fish out of water no person seemed to appreciate her; they thought she ought to give her power for nothing; and yet they would give to the orthodox church to sustain superstition. The consequence was she had no opportunity to allow the spirit friends to do what they desired. As to her clairvoyant powers, I remember on one occasion, at my residence, she gave undeniable proof of spirit control by giving many correct names. Her electric treatment I can speal for, in my own case. Last winter I suffered with rheumatism in the hip, and was cured after the sixth treatment. Another case-of heart disease-

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The curfew tells the knell of parting day.
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To all raising a club of three subscribers, I will send post paid on receipt of their names from your office, a copy of my volume of Poems, the price of which is seventy-five cents, and my pamphlet, also a photograph likeness of myself taken in London, England, while there during the summer of 1873. To all raising a club of five subscribers, I will send the above, and give them a written examination of character or disease on receipt of lock of hair, name and age.

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Priginal Poetry.

THE GLORIOUS GOAL-FROM DEATH INTO LIFE.

BY JULIA H. JOHNSON.

Times's golden sands are swiftly passing, Our mortal race will soon be run, Yet firm in faith our soul is trusting, To higher life beyond the tomb.

We've weary walked earth's darksome valley Been led by faith and not by sight. But God is good and in His glory, Our sun will set with sweet delight.

Each hour the glass is getting empty. Each sand escaping points us on Towards the goal, the glorious entry, Where angels wait with welcome song.

Ah I let me go. I fear no shadow, Nor dread the icy hand of death, His gentle touch will take the over, To breathe anew God's precious breath.

MIGHT AND RIGHT.

BY T. P NORTON.

If Pope was right, 'tis right to fight; And e'en Barbarians die in hope; Religionists to make model saints And he himself, a righteous Pope Tis right to fight with brutal might, While brutal creatures are alive, And Nature holds the mighty law, 'The fittest only must survive."

Loves's higher law is holier might; In Justice, Truth, and Virtue strong; While selfish might is only right In bringing punishment for wrong. And if from earth, immortal man,

His future wisdom doth derive; His passions are the stepping stones, And Love hereafter will survive.

Then Might is Right; when Right and Might Unite in purpose and in aim; But might is wrong, except as long As Justice shall decide its claim. 'Tis puny Might which strikes at Right,

And fooilsh Might that errs so fast; Who fights for wrong, however strong, Will find his weakness out at last.

WHAT THE SCIENCE OF PSYCHOME TRY SAYS OF CERTAIN PHOTO-GRAPHIC PICTURES OF MA-TERIALIZED SPIRIT FORMS.

Taken at Mrs. Anna Stewart's Circle, at Terre Haute, Indiana.

LETTER FROM HON. E. LAWRENCE, WHO WAS PRESENT AT THE SPIRIT CIRCLE WHEN THE PHOTOGRAPHS WERE TAKEN.

BRADINGS BY MRS. DECKER, MISS RUSSELL AND DR. V. P. SLOCUM, OF NEW YORK CITY. AND BY MRS. GRIDLEY AND MRS. MILLS, OF BROOK-LYN, E. D.

Editor of Mind and Matter: I am indebted to the Hon. E. Lawrence, of Ann Arbor, Mich., for certain photographic likenesses of tion and criticism, psychometric readings of those

Judge Lawrence was present at Mrs. Stewart's circle in January last, as will be seen by the following extracts from his letter to me, when the photographs were taken. His letter to me, inclosing the three photographic pictures, is dated April

(As requested, inclosed I send you photographs of three pictures recently taken through the mediumship of Mrs. Stewart, at Terre Haute. One is said to be Mary, the mother of Jesus. This form appeared at the cabinet door. Minnie, the control, told me to go to the cabinet, feel of her bare feet, and see that she was standing on a tamborine. I did so. Minnie then said we could take her picture. The camera was brought into the seauce room, the tintype placed in it, and the focus duly arranged. Raps, then, came on the cabinet door, and the slide on the camera was drawn. In three seconds or so the raps came again, the slide was closed and the plate was developed in the usual way. Mr. Stewart, when returning with the plate, exclaimed, "You have got an angel." Thus was taken in a dark seance room, on a tintype, in three seconds, a picture which, for grace, beauty and loveliness, was never equalled by ancient or modorn art. After the picture was taken the form

came to the front of the platform and shook hands with Dr. Pence and myself. "Another of the photographs is said to be the picture of St. Peter. This form appeared at the cabinet door, and was also barefooted. Dr. Pence and myself went to the cabinet and he gave us a cordial shake of the hand. He did not speak, but answered our questions by motions of his head. He put my hand to his beard, and when I had taken hold of it he gave my hand several sudden and strong jerks. Minnie said we could take his picture. He stepped out in front of the cabinet. The camera was arranged, as before, and in three seconds his picture was taken. You will notice the keys in his upper

tation or real character. "The third picture is that of the medium, Mrs. Stewart, and an attending spirit. The spirit form came and sat by my side fifteen or twenty minutes, conversing on various subjects; then returned to the cabinet and appeared with the medium, as you see in the photograph. This picture shows that the medium did not personate them both."

hand, which, I suppose, are symbolical of his repu-

Having quoted sufficiently from Judge Lawrence's letter to give a clear understanding of the origin and history of the photographic pictures, I will as a further introduction to the "readings," which follow, state, that a friend of mine, in my presence, handed identically similar photographs (which he also had received from Judge Lawrence) to Mrs. Mills, of Brooklyn, E. D., who is an excellent clairvoyant trance and test medium. Taking the three photographs and holding them, with both hands pressed against them, the medium said: "Here are three spirits and one person in a state of suspended animation." Mrs. Mills' statements were very brief, but she, also, said: "There is one male spirit."

This was my introduction to these photographs is I asked my friend, who had handed them to Mrs. Mills, the privilege of looking at them; and, knowing the reliability of the medium, I was no way surprised to find that her description exactly corresponded with the facts. What could be more accurate than the medium's statement, that there were "three spirits and one person in a state of suspended animation." Mrs. Stewart, entranced? It was, also, an exactly accurate statement that "there

is one male spirit." This interview with Mrs. Mills, and the incident I am now relating, induced me to write to Judge Lawrence, asking for the photographs which are the subjects of the following psychometric readings. I took the photographs to Prof. Buchanan's ffice. At the time I called I found present Dr. Jumont C. Dake, Prof. Buchanan and Miss Russell, a lady of superior psychometric powers, to whom, for the first time, I was introduced.

Taking the St. Peter photo raph in her hand, and having no knowledge whatever—not the slightest intimation or suspicion—of the person or character that it purported to represent, the following "reading" was given, which I wrote down as the words fell from the lips of Miss Russell:

"This person has undergone great mental and physical suffering. Buoyant influence! takes me Whispers, only a little way further on P I feel as if I had in my hand the best friend I ever had; embodies the perfect idea of friendship-perfect satisfaction. He does not condemn himself for anything he ever did; all that seemed to be wrong he could not help.

"No condemnation in this person at all. I feel as if I had got home, and wanted to stay here. This is a perfect friend. I cannot help shed tears of joy; I feel like a child got home from a long journey. O, how joyful! deep emotion! I can grow under such great joy. What solid comfort I feel under this influence?

"I am in the sphere of the spirits. It was diffi cult for this spirit to come to earth-difficult to materialize—did not do it to his own satisfaction. He could not express himself fully, only in 'part, only a small part. Such a brotherly, friendly feel ingl

"This person has a great desire to express him self to the world. Your sphere (speaking to Prof. Buchanan) receives him naturally; should think he had been among your guardian spirits all you life—one of your attendants—a frequenter of your sphere, and you of his. This spirit's sphere is very like the sphere of Jesus; they seem like brothers-I should call them such. I think that this person's power is limited—that of the other (Jesus) is unlimited. One is a personality and the other an eternity—an unlimited influence; they are the same—very near together.

"Recollections of this person are sad; he might have been a martyr—mental and physical martyr-dom. I don't dare to take on the physical, it is so

Dr. Dumont C. Dake reached out for the photograph, which Miss Russell handed him, and, while under a powerful spirit control, said, with great emphasis and energy of expression: 'Yes, yes, martyred! both physical and mental martyrdom. Immediately following the above "reading," the photograph, said to be that of Mary, the mother of Jesus, was handed to Miss Russell. Again I repeat that Miss Russell was totally ignorant of the form or character, which she was to psychometrised. During both of the "readings" words came forth quite as rapidly as I could record them—not being short hand reporter,—but I was able to keep up by occasionally checking a too rapid utterance:

"What a burthen of intellect? She is right along side of you (addressing Prof. Buchanan); well acquainted with you; she does not seem to be happy; the burthen of humanity hasn't worn off, or, in

coming back, she takes on old conditions. "Mary, the mother of Jesus! Woman of sorrows and acquainted with grief! She is interested in the redemption of humanity; humanity is the burthen of her thoughts. "This person has never been satisfied with her

love relations; her heart's longings have never been satisfied; she has received more of reverence than of love; has given more love than she has received she has given herself away, but some day she will get all back again. "This spirit is in the sphere of compassion and

everence. Her generosity and charity are wonderful! She yearns to do more for humanity; she needs love. Her sphere is very broad. Her foundation of life is mexhaustible in the way of giving out; she doesn't receive in love, but gives out more than she receives.

"O: I have a feeling of great motherhood! I am reminded of the influence of Jesus. A powerful. influence acts upon me-so powerful that I cannot give out all that comes. This is a very broad intellect. This woman would not have to pour over books; inclines to the needy and lowly; the lambs of the flock. She seeks more the dark corners, where they are unhappy; heals the sick; heals the body through the soul.

'Nearly related to Jesus; no difference, except that she is a woman and he is a man; mother love I guess it is Mary!"

Miss Russell's "readings," given at Prof. Bucha nan's office, No. 1 Livingston's place, New York city, were given, I think, during the month of April, 1879. On the very Sunday I called at the residence of Mrs. C. Decker, of whose psychometric and mediumistic powers, a previous acquaintance enables me to speak of in the most positive terms, as to their scope and reliability.

In giving Mrs. Decker's "readings" of the photo graphs, the only preliminary statement that I need to make is, that she had no knowledge, nor any received the photographs in June last. As two of these represent distinguished historical characters, I send to MIND AND MATTER, for public inspections and critical characters, in the send of the character of the photographs, which, one after the other, she held in her hand. hand, at another time she would press it between the palms of both hands:

"MRS. DECKER'S READINGS OF THE ST. PETER'S

PHOTOGRAPH. "This carries me a long time past. I should think this was a spirit; not much that is earthly; it is a spirit; it is very elevated. O! startlingly so! "This person, when in the form, possessed wor derful magnetic powers—almost equal to Christ'sbut not so powerful. What a beautiful calm enduring faith and love? O, the love! strong devotion of this person! It is the divinity of love. It is a woman, or if it is a male spirit, it has all the royalty of mother love; influence is gentle, soft. and aspiring. This person lived many years ago. "This person lives in the heart of humanity; un versal love: venerates—I don't know—is venerated and adored. There is a great brightness and per-

neating influence to this character; not a know ledge from books; not gifted in scholarship. What the world would call an intellectual person, a great nature, no special particular gifts, but an innate teacher. This person is goodness personified. "There is great healing influence with this person; spirit influence is real and great; humanita-

rian; preaching and teaching.
"Clouds on this person's existence; not war clouds. He had enemies from prejudice, more than from his acts; not guilty of deceit or assump tion; grand character and influence; great deal of freshness, though it is so long since this person lived on the earth. The influence from the greatness and philanthropy of this character, is now in-

"This person had prophetic powers; he lived in inspiration, He must have been inspired and self "This is a child sphere; gentle surroundings. This person loved the sympathy of children; not in this country; born a long distance from here. He was not an aged person when he passed away; ought to have lived longer; was a martyr;

yes, martyred!" MRS. DECKER'S READING OF THE MARY PHOTOGRAPH.

"A different influence; has a different effect; carries me back into the past; it seems to me it belongs to the same age as the other (St. Peter's) a distant period.

"Lovely, calm and serene as the summer's even ing! Lovely! O, how lovely! It takes me into a serious pensive mood; not combative; takes me back-very far back. This character is not like the other; a distinct character.
"This is a female, trusting, lovely! More love

in this character than mortals could contain. "I feel that this character is the mother of Jesus I feel just as if I were in her place. Such fullness of love and grandeur! Nothing like it, except the grandeur of creation! "I feel as if I was sitting with the child Jesus in my arms.'

I have psychometric readings of these identical photographs, by Dr. V. P. Slocum, of New York city; these are less circumstantial in detail than the readings already given, but Dr. Slocum's are not a whit less significant and decisive as to the spiritual character and surroundings of the photographs. But, important as they are, I will reserve

Dr. Slocum's "readings" for another occasion. I am quite desirous of getting this communication in your hands in season, for it to appear in this week's MIND AND MATTER, and I will, therefore, content myself with furnishing you with only one more

reading."
The third photograph is a picture of Mrs. Stewart and an attending spirit—medium and material-ized spirit standing side by side, and were photographed at the same instant of time; furnishing the evidence, as Judge Lawrence says, that "the medium did not personate them both. This very day I have called upon a distinguished

Brooklyn psychometrist, from whom I received the MRS. GRIDLEY'S READING OF THE PHOTOGRAPH OF THE MEDIUM AND AN ATTENDING

SPIRIT. "This is a dual influence, two in one, the two merge into one. I am brought into rapport with a mortal and a disembodied spirit; either a medium. overshadowed by the spirit of another, or pictures of a person in the form and out of the form; two pictures and two influences; they represent ladies; I come under the female influence. I shall describe the one in the form as being a brunette, with dark hair and eyes, sanguine, nervous tempera-

"This person is very mediumistic; possesses great magnetic power, very conscientious; very practical

MEANNESS.

may be such; if already developed, it would be in the phase of physical mediumship. This person Editor of Mind and Matter:

could obtain materializations. "The other is a more spiritual nature; more re-In Bundy's R.-P. Journal, of the 18th of Octofined and exalting influence. A beautiful influence emanates from her sphere; she passed away a young lady. She now comes in a gentle manner, passive and harmonious in her aphere; nothing at "OUR POSITION.

manifest in the way of love and affection. "This spirit is grateful to the one in the form for her instrumentality in enabling her to manifest. This spirit is one that could never approach a sphere where there is fraud or collusion, mixed; she can only manifest where there is perfect harmony and sincerity of purpose on the part of the medium that she controls for the benefit of humanity.'

all crude or conflicting in her sphere. She seems

o come in the element of love, as if she wanted to

She would develop into a very fine medium, o

This revelation — this brilliant psychometric reading—came from the lips of Mrs. Gridley as, with her right hand, she held the photograph to her forehead. Not for an instant did she change ts position until the "reading" was finished, and hotograph returned to me.

In these psychometric readings, how grandly does science—the science of the soul—come to the de-fense of mediumship? How completely are our nisunderstood and maligned mediums vindicated and honored?

Not only is Mrs. Stewart's mediumship triumphantly vindicated, but spirit intelligence, in coming to her defence, through clairvoyance and psychometric mediumship, have given a new and most profound illustration of the power of these forms of mediumship. All hail! to the New Dispensation, and to Psychometic Science, which is its Herald, Vindicator and Prophet!

The evidence I have submitted, and in preparing which I bave acted only as reporter or amanuensis, stablishes the following facts:

1. Judge Lawrence was present at Mrs. Stewart's circle, when the manifestations took place, and he was able to maintain, as narrated in his letter to to me, (but the narrative was fuller than I have nuoted) close relations with the materialized forms. Not only was Judge Lawrence's position the most favorable for accurate observation, but as he is a man of great intelligence—of life-long experience in weighing and sifting testimony—having been for fifteen years a Judge of the Supreme Court of the State of Michigan—his testimony, as to the facts witnessed by him, are entitled to the fullest credence. No additional number of witnesses would add anything to the weight of Judge Lawence's testimony, as to any facts, which have come under his observation, or with which he has been brought in contact. I could summon hundreds of witnesses, who have had similar, or nearly similar, experiences to his at Mrs. Stewart's spirit circle: but such testimony-whether I should summon to he witness stand Dr. Peebles, Rev. Saml. Watson, Mr. Hatch, of Astoria, and others,—would be merely cumulative and surplusage. The testimony of Judge Lawrence stands unimpeached and unim-

2. My accidental contact with the photographs in April last, a spirit voice, speaking through Mrs. Mills, and saying to my friend, in my hearing, that there were three spirits and one person in a state of suspended animation," was testimony wholly independent of Judge Lawrence, but fully corrobora-

3. All the best psychometric instruments that I have consulted in New York and Brooklyn, including Miss Russell, Dr. D. C. Dake, Mrs. Decker, Dr. Slocum, Mrs. Mills and Mrs. Gridley, are all concurrent and decisive in their statements that the botographs are spiritual in their origin and surroundings: details are given as to the character of he manifesting spirits. These details correspondng with their reputations, or historical characters And all the readings agree in characterizing the manifesting spirits as exalted spirit intelligences. CHAS. R. MILLER.

JAMES HOOK'S REPLY TO WILLIAM EMMETTE COLEMAN.

East New York, Kings Co., N. Y.

SIR:—I see by the R.-P. Journal, that the great | the outside. Coleman has come to the front again, and is fulminating his lies and slang against our mediums in a manner utworthy of any man who lays claim to honor or honesty. For the want of something better, he revamps his old statements, made in the Truth Seeker several months since, which we answered at that time. The truth is Coleman knows nothing personally of either of our mediums, having never seen either of them, but seems to catch at every idle story told by prejudiced persons against them. I will not take time, nor tax you to answer all the statements as made by the persons ne quotes as his authority; for if Coleman would take the trouble to hunt up the hundreds who have attended the seances of our mediums, he could find others from whose ignorance of the law governing nanifestations, or from whose prejudices against all mediums, he could gather enough of his kind of

evidence to gloat over for some time to come. Coleman says, "Mr. Hook, one of the committeemen of Mrs. Stewart, in an article in the Truth Seeker calls me a liar, because among other unpalatable truths to him and his partners in iniquity, I alluded to Mrs. Stewart's expose in Chicago in 1873, and her confessions of guilt as stated by Laura C. Owens in the *Journal*. She also states that Mrs. Stewart explained to the committee how she did her tricks, and showed them what had not een discovered, as Miss Owen asserts."

That Mrs. Stewart ever made any such statement to Laura C. Owen, as given above, would not need any refutation to any person who knew both parties, and we say for the committee that no such thing ever occurred; and Coleman or Bundy, or anybody else, is engaged in very small business to revamp that statement of Laura C. Owen or the Woodhull expose, both of which were completely squelched at the time. It is only such persons as Coleman and his associates, who can get down into the dirt to hunt up such stuff from such sources, to aid them in their efforts to degrade the mediums of this day. We say again, that the person who circulates a lie is equally guilty with the one who concocts it. Coleman seems to be worked up about the photos of Jesus Christ, and of his materialization, as stated by Dr. J. M. Peebles and others, who witnessed the same while visiting here. This, again, is one of his old stories told in the Truth Seeker. The materialization of persons who called themselves Jesus, the Virgin Mary, and others of notable character, is a fact witnesse by many persons as intelligent as Coleman, and I am sure as truthful.

But Coleman says: "Not long since the unblushing shameless tricksters, male and female, went so far we learn, as to produce a naked male form, claiming to be Jesus." Now, Coleman, who told you that? You say "we learn," and you state the matter as a fact. Your statement of it in the Journal is the first we ever learned of it, and it must have emanated from your brain so fruitful of slang and lander. That a nude male form at proper occasion and for test purposes, does appear is a fact, and minds that are above the animal plane and are searching for truth, look upon the test as settling beyond

cavil what is claimed for it. Coleman says, "The narrative of Mr. J. R. Sanford, of Helena, Montana, I am sure will be enjoyed by the Journal readers." All we desire to say about J. R. Sanford's narrative, as Coleman calls it, is, to leave him and his lying narrative to the tender mercies of those who have attended the seances and to his own conscience, if he posse such an article. But we cannot take time, and the game is not worth the ammunition it takes, to follow up Coleman's witnesses. I will only say that the prejudice and ignorance of such persons are

eyond comprehension.

Coleman says: "After the perusal of the evident the dence published, no sane person can doubt the guilt of the whole party involved. Let us see then ow these fraud defenders will receive it. See if they will continue to write and publish accounts of the wonders of the Terre Haute marvels." For the benefit of Coleman, and all others of his ilk, we say that we will still continue to hold seances at Terre Haute, and write and publish the same at all times when we feel like it; and we will also continue to hold up to the scorn of all fair minded persons, the insidious acts and base attempts of Coleman and his associates, to bring contempt and contumely upon persons who have never done him or them wrong by act or deed, and whose only offence is, that they are gifted above and beyond himself in their mediumistic powers. And we would further say to Coleman, Bundy, Kayner, and all other slanderers of mediums and pseudo Spiritualists, you will have a good time in closing out the seances and crushing the mediums o l'ence's Hall. "Cease ye vipers, ye bite a file."

JAMES HOOK,

Terre Haute, Oct. 19, 1879.

in everything; very much interested in humanity. JOHN. C. BUNDY'S DECEPTION AND

ber, he has the following editorial entitled our po-

"We are not striving to prove that there are no gennine materializations at Terre Haute. Those who suppose this is our aim are either partisans or superficial readers. That a large proportion of the manifestations in the presence of Stewart and Morgan are not what they purport to be, is beyond all question. We have done our duty in placing beore the public the evidence of fraud and deception and in giving the testimony in support of these charges, that cannot be impeached or rebutted. We desire the entire facts to come out, and they are coming rapidly. We claim that spirit power cannot be proved by the mere assertion of Mrs. Stewart, as the evidence shows her to be a swindler and a cheat, nor can it be assumed on the assertions of Laura Morgan who has been trained up by a drunken, shiftless father to perform a few shallow

"Neither does the alleged respectability of the 'Committee' having the show in charge, weigh a feather in the scale. The claim that for several years manifestations were given by Mrs. Stewart under test conditions, is false. The claim that Laura Morgan is now sitting under test conditions is also false. We believe that Spiritualism, in order to make good its claim, must prove to an absolute certainty by scientific methods that the phenomena are of spirit origin, that they are exactly what they purport to be. The seances at Terre Haute are not conducted in the interests of Spiritualism or of fair dealing. We propose to have the lines clearly drawn between commercial Spiritualism, such as is peddled out at Pence Hall. and pure, unadulterated, scientific Spiritualism.'

When Bundy wrote the above he knew it was false, so far as Mrs. Stewart was concerned; as the following, copied from the R.-P. Journal, will, or ought to, satisfy any person who is disposed to be nonest with themselves and everybody else.

[Taken from the R.-P. Journal of April, 1876.] MRS. STEWART'S MEDIUMSHIP FULLY VINDI-

The Spiritualists throughout the country will re-joice with us at the full and perfect vindication of Mrs. Stewart's mediumship. Mrs. Stewart and her managing committee have adopted a proper course, in allowing an intelligent committee to manage a test seance, just as scruti nizingly and skillfully as they pleased, for the de-

tection of fraud. How many of the secular and religious papers throughout the country will copy this vindications Not one in a hundred; while not one in a hundred would fail to publish articles reporting pretended exposures. We are glad to get this confirmation of our oft-

expressed opinion that Mrs. Stewart is a genuine medium THE QUESTION AS TO MRS. STEWART OF TERRE HAUTE-A TEST SEANCE.

TERRE HAUTE, Ind., March 20. Messrs. Pence, Hook and Conner, Managing Com

mitte of Mrs. Stewart's Seances: GENTLEMEN:-Inasmuch as Mrs. Stewart has been represented as a fraud in her materialization seances, we, as investigators and correspondents would respectfully ask a private sitting under the following test conditions:

1. We wish the medium to be examined by committee of ladies before and after the sitting. 2. We wish to make a thorough examination of the cabinet, and make such modifications as we deem necessary to preclude the possibility of fraud, collusion, or deception on the part of the

3. We desire that we may be permitted to secure the medium by tying a rope around her neck, and passing the ends of the ropes through the holes in the side of the cabinet, and securing the same on

xposer and medium demolisher, William Emmette We ask in the interest of truth, that we may be enabled to defend medium and committe

against the attacks of the press, if they merit such defence. J. M. CASE, T. ORMSBEE, . Н. Вкоока LEO. SHMMONS, ROBT. WICKERSHAM.

TERRE HAUTE, March 21. Messrs. J. M. Case, T. Ormsbee, N. Perrin, J. H. Brooks, L. Simmons and R. Wickersham: GENTS .: - Your request for a test seance under the conditions named by you is before us; and baving full confidence in the mediumship and houesty of Mrs. Anna Stewart, readily grant the same, and fix Tuesday, the 21st inst., at 10 o'clock, the time for holding the seance.

ALLEN PRICE. JAMES HOOK, SAMUEL CONNER.

The hour arrived for the test seance, the circle was formed, consisting of J. H. Brooks, of Beloit lowa; N. Perrin and L. Simmons, of Lena, Ill.; T. Ormsbee, of Chicago; R. Wickersbam, of Wilmington, Ohio; J. M. Case, of Athens, Ohio; investiga ting committee. Dr. Pence, Mr. Hook and Mr Conner and Mrs. Stewart's husband were present to represent the medium. Mrs. Smith, a Spiritualist, was called in by the committee on the part of the medium, and Mrs. Adams, a skeptic, on the part of the investigating committee, to search the

nedium after the seance. The investigating committee took every precaution to examine the cabinet and secure it against the possibility of a confederate, or leave any place where it would be possible to secure clothing or

masks. The medium took her place in the cabinet; a rope was tied around her neck closely, and a series of knots tied until the row of knots was about five inches long. The ends of the rope were then passed through the holes in the sides of the cabinet and firmly tied on the outside. A pin was then passed

through the ends of the rope.

The cabinet door was closed, and in about one half hour Minnie, the medium's control, announced her presence. Soon a large hand appeared at the door of the cabinet. In a few minutes the door opened and out stepped Bell, one of the medium's band. She was dressed in white, and appeared precisely as she had on former occasions. She tepped down upon the platform and moved around from place to place, and conversed with the committee in a manner to prove that she was indeed a living, moving, human form. She passed back into the cabinet and returned several times, occu-

pying fifteen or twenty minutes. Afterward a form appeared dressed in male at tire, who was at once recognized by Dr. Pence as is son Albert. He stood in the door of the cabine for several minutes, and then retired. After waiting for some time, Minnie, the spirit control, announced that she could not produce any more forms, and the seance closed.

When the cabinet was opened the medium was found secured precisely as we left her. Her shawl had been taken from her shoulders and hung up with a pin driven into the side of the cabinet, six feet from the medium, the pin being placed five inches higher than the medium could reach while standing upon her tiptoes. The medium was now conducted by Mrs. Smith

and Mrs. Adams to her private room; and after examination of the medium by these ladies, they as serted they found nothing on the medium's person except the ordinary wearing apparel of ladies. In this test Mrs. Stewart is proved to be a medium, as the forms which appeared were living, moving human forms.

We are forced to accept one of two conclusions viz: There was either a dematerialization of the rope, by which she was released from her confine ment, and was thus enabled to personify the forms which appeared; or else there was a genuine materialization, as we deem it a physical impossibility for the medium to extricate herself from he confinement without the assistance of some exter nal power, and equally impossible, under the test conditions, that there could be a confederate.

> J. M. CASE, J. H. Brooks. ROBT. WICKERSHAM, LEO. SIMMONS. N. PEEBIN. T. ORMSBEE Investigating Committee.

We hope the reader will bear in mind that T.

Ormsbee was the representative and correspondent of the R.-P. Journal, and was here for the purpose of investigating Mrs. Stewart's mediumship, and in person superintended the arrangement for the test seance as described above; and there was full and free opportunity given the investigators to arrange the cabinet, secure the medium, and have her ex amined before and after the seance, and had it all their own way. The unblushing impudence of John C. Bundy, with such knowledge and facts in nis possession, shows up the man; and he should have, like Cain, the stamp of villain on his forehead, that all honest men might know him and give him a wide birth. He claims, in the above editorial, that his testimony against Mrs. Stewart is unimpeachable. Let an honest man, who is capable of judging what is testimony, come to Terre Haute and see if his affidavit-makers, and his blowers and strikers here, are such characters as

would bear the scrutiny of investigation, to say nothing of the false statements made by them. Bundy is a greater fool than he has credit for being, to give credence to such a batch of stuff as he published, as evidence against Mrs. Stewart, here where the parties are known; but probably it was the best he could get, and he had to make the most of it. He says:

The mere assertion of spirit power, by Mrs. Stewart, is not any evidence of the same, or the assertions of Laura Morgan, who has been trained up by a drunken, shiftless father to perform such shallow tricks.'

It may please Bundy and his co-laborers, in their dirty work to discredit mediums, to know that Mrs Stewart is a modest, unassuming woman, minds her own business, and does not boast of her mediumship, or her powers as such; and does not slander her neighbors, and has the respect of all who know her, except such as Bundy and his followers As for Laura Morgan, she is young, unsophisticated in the ways of the world, and is incapable of such frauds as Bundy and company charge her with committing. And the charge that her father is a drunkard and shiftless, and has reared her to pracice such shallow tricks, is as false as Bundy's heart is black. "Neither does the alleged respectability of the committee having the show in charge weigh a feather in the scale. The claim that for several years manifestations were given by Mrs. Stewart under test conditions are false, and the claim that Laura Morgan is now sitting under test conditions

s false.

The committee will not apply to Bundy for certificate of respectability. They are not afraid of that test among their neighbors. (Can Bundy say as much?) We state that for over a year Mrs. Stewart was subjected to the most crucial tests, and always proved herself true; since which time, in her public seances, we, her committee, have denied tests, and intend to do so. (How is that, Bundy?) But in private seances, or on proper occasions, Mrs Stewart submits to all reasonable tests, notwithstanding Bundy's statement to the contrary. If a medium would submit to the caprice of every fool that comes to the seance, all conditions would be destroyed and no good come of it; and we, committee, after years of experience, have a better knowledge of conditions than those that know nothing of the laws governing them; and we therefore keep all meddling, smart-knowing persons like some of Bundy's correspondents at bay. And while we have charge of a good medium, we will protect her against all such conceited persons who know it all before they come. Bundy also risks his reputa tion for truth and veracity in stating that Laura Morgan does not sit under test conditions. Well, Bundy, I will turn you over to those who attend her seances, to settle the question what your character for truth and veracity is worth; so look to vour laurels.

Bundy further says: "The seances at Terre Haute are not conducted in the interest of Spiritualism, or of fair dealing." And he proposes to have the line drawn between the true and the false. Well, Bundy, you are a good subject for that operation. You and your aids and cohorts, such as Emmett Coleman, Hutchinson, Ball and others of the same ilk, will make a strong team, and no doubt will show your cloven feet as soon as any other cattle of your class. It has been the mission of the R.-P. Journal to hunt down, villify and slander every medium of any note in the country It hunted a Mrs. Teed to her death; it slandered Henry Slade; gloated over the supposed expose of the Eddys, Mrs. Huntoon, Mrs. Hardy and Mrs. Pickering; was in ecstacies at the supposed expose of the Blisses; rejoiced in the trouble of the Holmeses; tried to crush Alfred James; tried his utmost to destroy Bastian and Taylor; attacked with the ferocity of a wild animal Mrs. Cora Richmond; drove to the wall and finally out a poor but good medium in Chicago, Mrs. Parry; and rove Witheford to suicide. Can anybody tell of a medium of any note, o coming into notice, that this sheet, the $R_{-}P_{-}$ Jour

nal, has not hounded with the tenacity of a bloodhound, until he has either caused their death of destroyed in part their usefulness as mediums And yet, he claims to be, par excellence, an expounder of Spiritualism. How long will Spiritualists be deceived by this wolf in sheep's clothing? We have not been deceived by him for some time and since his especial hatred to Terre Haute and its mediums. Bundy will find he has a large contract on his hands in hunting them down. are too well known-too well established-too honest for Bundy & Co. to successfully villify and drive them from their field of usefulness as he has done others. His slang and slander of mediums is becoming stale and has lost its force; and he and his stuff are being appreciated by those who have an eye to honesty and fair dealing.

We beg you will excuse us for thus trespassing upon your columns; but the wanton and malicion attacks upon our mediums, who from long experience we know to be honest, has called forth our indignation, and we could not refrain from express

JAMES HOOK. Terre Haute, Oct. 20, 1879.

The Slanderer Answered.

GRAND RAPIDS, Mich., Oct. 20, 1879.

BROTHER ROBERTS: I am deeply interested in your manly defense o our mediums, when wrongfully assailed, abused and slandered. And now, when our Terre Haute mediums are being attacked, without cause, as I believe, I feel like coming to their defense. think I attended about twenty seances during my visits to Terre Haute, at Pence's Hall and at Mr Morgan's. I have seen the medium and spirit orms walk out of the cabinet on the carpet and platform together, both being distinctly seen.—Mrs. Stewart's chair in plain sight vacated. I saw Pyatt Williamson, a tall appearing man, converse with his son outside the cabinet. I shook his hand. It was a strong, physical hand. He was bald-headed and had a heavy black beard. I saw him dissolve away, outside the cabinet upon the carpet. I saw also George Powell, Mrs. Stewart's brother, dissolve away in plain sight upon the carpet outside the cabinet. I saw my wife fade away just inside the cabinet door when partly open, as I held her by the hand, both at Mrs. Stewart's and at Laura Morgan's; at the latter's seance when she was secured by ropes and belt around her body, her sleeves sewed together at the wrists. I saw my dear spirit wife come out of the cabinet, sit down by me, and write me a letter which I now have. She afterwards wrote me another letter whilst Laura was secured. I recognized my mother at Mrs. Stewart's who passed away 38 years ago. I have seen beautiful spirits come out and play upon the piano and sing to the music whilst the medium was secured. I could fill sheets of paper with facts which I have witnessed in presence of both those mediums, in company with other friends whom I hope will come out and testify as our brother and sister Hatch, of New York, have done. I am prepared to testify at any time to the truth of these mighty wonders and I thank Dr. Pence, James Hook and Samuel Conner, as well as Mr. and Mrs. Morgan and their gifted, and, I believe, truthful mediums, for all I was permitted to witness at their homes. I hope to visit Terre Haute soon and will write you truthful account of what I may witness. You may publish this if you think it worthy, in your interesting paper and continue to send it as usual to your friend and brother in the cause of truth and rogress.

BENJAMIN LEWITT.

AN EXCELLENT ENGRAVING .- A painting entitled "The Orphans' Rescue," now on exhibition in this city, has attracted a good deal of attention. An excellent steel engraving of this picture by J. A. J. Wilcox, is now offered to the public by R. H. Curran & Co. The work is done in line and stipple and the delineation of natural scenery is uncommonly good. It is an elevated, refining and generally pleasing picture. - The Congregationalist,

A Pleasant Hour With Mrs. Simpson. On Sept. 16th, in company with my husband, I visited Mrs. Simpson—the independent slate-wriing and flower medium, at her home No. 24, Ogden

Avenue, Chicago, Ill.

She resides in a nice marble front block. Her seance room is on the second floor. It is a small well-lighted, plainly furnished room—a door open-ing into it from the hall—one window in it—a table made of pine plank, (resembling an old fashioned work bench), with a seat and blue cloth for a cover, reaching down to the carpet—three or four pictures hanging around the room—three chairs—a roblet-a bottle-a few lead and slate-pencilswo slates-two or three paint brushes-comprised the furniture of the room.

She requested us to examine the table, also her dress, to see whether there were any concealed flowers about them. Mrs. S. took a slate, placed a bit of pencil upon it, sat the goblet (partly filled with water) over the pencil and marked around the bottom of the goblet. Then she held the slate under the table with her right hand. We were rejuested to ask questions verbally, and were told that the answers would be written on the slate ander the goblet. Soon after asking the question, the moving of the pencil was heard. Taking the slate and goblet out, there was the answer written under the goblet, the pencil dropped in the goblet of water. Several messages were auswered in this

manner—others were answered by rapping.

We asked if they would bring us a flower. The medium set the goblet on the slate, marking around the bottom of it, also putting lead and slate pencils on the slate, she saying, "If I move the slate you will hear the rattle of the pencils." She then held t under the table at the same time talking with the Indian, asking him to be good—as quiet as possible, &c. In a few minutes she took the slate and goblet out and there was a fragrant pink rose-

bud in the goblet. She then took a small bottle, with a large neck (partly filled with water) having a cork stopper in the mouth of it—put this on the slate, marking around the bottom of it, and held it under the able. In a few minutes the bottle was taken out. It had a violet in it. The stopper was in its place. Several other flowers were brought in a

similar manner. Mrs. Simpson then invited me to hold the slate under the table with my right hand. She then held her left hand tightly under my right hand— her right hand and my left hand were clasped above the table. Soon the slate was forced for an instant from the underside of the table, without any voluntary movement of the medium's hand or my own. We took the slate out and there was a bunch of Bauvardia blooms. After that she put the bottle on the slate, holding it under the table with her left hand. She asked my companion to hold his hand firmly under her hand and the slate. He did so, they clasping their other hands above the table. In a few minutes the bottle was taken out with

three flowers in it. We then told her we had a slate and would like o get some writing on it to take home with us. We had a small slate in a frame—on one side of it a thin piece of board fastened similarly to the back board of looking-glasses. Mrs. Simpson put a piece of pencil between the slate and back-board. ing it on her slate, she held them under the table. Soon we heard writing. The Indian said we had fastened the back-board so tightly we had crushed the pencil and he could not write plainly. He wanted another pencil. After putting another pen-cil in the slate as before, we heard the writing again. On taking the slate out, between it and the back-board was plainly written:

"Tell your friends and everybody me did bring the flowers." Mrs. Simpson then said we might write a question on the slate, placing the other slate over it— she would then hold them under the table and they would answer it. This was done to our satisfaction. She also requested to send one of the flowers to a friend of mine, giving her name. Thus ended a very satisfactory seance.

Haverhill, Mass. KIND WORDS.

W. L. West, Sparrow Bush, N.Y., writes: "Your would have made a good farmer or horticulturist judging from your abilities in the way of rooting out the weeds of error from the spiritual vineyard; it needs some master mind to winnow the chaft from the wheat, so as to present the pure kernal of the spiritual philosophy in its true light."

Spencer L. Shaw, Saranac, Ionia Co., Mich., enclosing subscription for MIND AND MATTER writes: "I received a sample copy of your paper and am very much pleased with it. I like your style of defending the true and exposing the false. have been taking the R.- P. Journal but I do not like the style of it. I do not believe Bundy is honest. I am yours for truth and freedom."

Mrs. James Clark, Utica, N. Y., writes: "Enclosed please find \$2.15 for one years' subscription to MIND AND MATTER, to be sent to Mrs. Henry Harnicker, La Salle, La Salle Co., Ills. While ament exceedingly the controversy between yourself and the R. P. Journal, nevertheless some one must do battle for our persecuted mediums, and I guess you are able to stand as much gruff as any one, the lovers of justice and fair play could find. So go in the good work.

Geo. Ralph, Sr., writes: I have been from home several weeks, and on my return I found several copies of MIND AND MATTER. I had forgotten the time that my subscription run out, but will renew t for one year by enclosing a postal order for \$2.15. You will please send me one of those parlor pic-tures which you offer to yearly subscribers. I like the stand you take in protecting our mediums. May God and the Angel world aid you. I had taken the R.-P. Journal almost from its first number, but I cannot endure its persecution of our

J. H. Merrill, P.M., Montville, Mass., writes: "Please send me 15 copies of your MIND AND MATTER extra of October 11th, for which you will find stamps enclosed. There has been considerable excitement here over the Terre Haute mediums, and I think that Col. Bundy will have to alter the tone of his paper, if he wishes additional subscribers among the Liberalists and Spiritualists in this vicinity, or even to retain those who have heretofore been his patrons. I never have liked his paper and the course he has taken will have a tendency to make it disgusting to all true Spiritualists."

Drusilla Marshall, Manito, Mason Co., Ills., writes: "I have received "Billy's" pictures and the paper. The account of brother and sister Bliss's trial well paid me for a years' subscription. I have made up my mind to be a life-long subscriber to your excellent paper, many thanks to the deat spirits that prompted you in your God-given work. We were convinced of the truth of Spiritualism 27 years ago through our little daughter, now in the summer land; I never have doubted the truth of its claim; I am now sixty years old and my father eighty. We have read the Bunner of Light and R.-P. Journal for many years; poor miserable Col. Bundy spoiled the Journal for us. My father has taken the Voice of Angels from the first number, for which we return Bro. Densmore many thanks. If you think this worth printing in your noble paper do so; it might do my many friends some good; you are certainly the right man in the right place; I send my paper whereever I think it will do some good. I also solicit subscribers for your paper. Our son, A. J. Marshall, expects to visit your office soon, where he hopes to attend a materializing seance.

William Babcock, Dalton, Mass., writes: "I think my term of subscription for your paper has nearly, if not quite expired. I only subscribed for six months, but now I wish to subscribe for one vear, for the best spiritual paper I have ever taken -MIND AND MATTER-enclosed find \$2.15, and if there is anything more due please drop me a postal card, and I will remit by return mail. You may send me the Dawning Light. I have tried to get one or two subscribers for your paper, but as yet this place is too bigoted and orthodox to do anything in that direction; the people are not quite ready to acknowledge the truth of spirit communion. I like the course you are taking in defend-ing honest mediums. You are one of the truest and bravest men I ever saw. My brother, you are now gathering scattered grains, and may the great Father and the good Angels guide and protect you; the work you are doing on earth will be perfected in Heaven, and you will be one of the Divine Messengers, to stand between the finite and the infinite. and you will be crowned with glory, my brother. Spiritualism is wading through deep waters now but let us look up, the sun shines bright beyone the clouds, soon they will break away and the light of life and immortality will dawn on the inhabitants of earth."